The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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Poetry.

THE MINSTREL-SPIRIT.

The following lines we copy from the July No. of the Church of England Magazine, on the death of Miss E. Scaife, who, during her life, had written many beautiful verses for that periodical.

The sacred void of th' eastern clime,
When spring returns to our cold shore,
Lingers with us a little time,
Till summer's lovely reign is o'er.

Her soft low song doth fill our hearts
With sunny thoughts of her sweet land;
But, winter coming, she departs,
To join again that happy band,

Who ever dwell in the golden east,
Mid sunshine and unfading flow'rs,
Where chilling snow and wintry blast
Never unleaf the verdant bow'rs.

So did this minstrel-spirit sing,
To guide our thoughts to things above;
Then, like the eastern bird, took wing
To her bright home in realms of love.

Awhile, upon this chill cold earth,
She sang of hopes to sinners giv'n;
Then cross'd the deep dark sea of death,
To her eternal rest in heav'n.

And now, before her Father's throne,
She joins the saints redeem'd, who sing
New songs of love, the love alone
Of Christ their glorious Saviour-king.

Highgate. M. E. C.

For the Episcopal Recorder.

THE RECENT ORDINATION IN ST. STEPHEN'S.

New York, July 22, 1843.

No event, Messrs. Editors, in the history of the Church in this city has occasioned more mingled feelings of grief and gratitude, sorrow and praise, than the facts connected with the late ordination in St. Stephen's Church. The hearts of all true Churchmen have been agitated with grief at the state of things disclosed, and filled again with thankfulness to God, that two physicians are found, good men and true, who could not consent to cover over a cancerous sore only to break out again in some more deadly evil. Long will the names of Anthon and Smith be held in grateful remembrance for the good service they have done the Church of their earliest affections and of their present and purest love. I could not but thank God, for their intrepidity though the other gentlemen of the examining committee are my personal acquaintances, and some of them my particular friends. For Bishop Onderdonk, I can never feel any thing but a warm regard. His piety is sincere, and his devotion to what he believes the true interests of the Church admits of no doubt,—since his pupil, and now his friend, I can at a painful loss to explain his course on the principles that I have always accorded to him in times past. We are all pained and astonished at the course of the amiable Rector of All Saints.' Every body knows Drs. Anthon and Smith. The former's talented, devoted parish priest of acknowledged piety and talents, the personal friend of our beloved Hobart until his death, and once the assistant minister of Trinity Church, a high-Churchman even in the estimation of those who, in this particular, sit 'at the feet of Gamaliel.' The latter a gentleman of great learning, piety and simplicity of life, of high-Church views and great devotedness to his spiritual calling. His church, I believe, is open for daily service. These are the men, who, with a martyr spirit, have stepped forth to arrest a portion of the Church in its infatuated progress towards papal delusions.

Why did not our good Bishop delay this ordination? We have scores of clergymen in and about the city who can find no spiritual employment. Why did he not act with the calm faithfulness of former days, when he opposed the entrance of his own relations into the ministry on account of his Sonship thereby? Is not Sonship due to our Protestant prejudices? Shall we have teachers forced upon us with false doctrines in their hearts and heads because they are 'learned, able and acute?' Bishop Hobart, who now, alas, sleeps in the dust, said, in his sermon on the Trinity, that 'no man could believe the doctrine of transubstantiation who had not taken leave of his senses,'—and this two of a deacon tells us it cannot say any such thing.

This young gentleman, we are told, is very intelligent, upright, and devoted. What has that to do with the soundness of his faith? It only makes him the more dangerous. Had he been weak minded and simple, he would have been comparatively safe. But with ingenuity, and the influence of family and friends, blind men to his fatal preference for doctrines dangerous to the peace and purity of the Church. So it was raised aloft confidentially, in regard to the men at Oxford, that they were eminently holy and sunshine, and devoted, and yet what heart attacks those very men made on the early tablets of our belaved Church! How they ever retarded those savage malignants! Have they yet learned that the last of men are not angels? Mr. Newman, we hope, has withdrawn his censures against 'the mother of abominations'?

You perceive, Messrs. Editors, how the other five examiners try to escape from the unfortunate position they occupy before the Church, and the world. For themselves they thrust their heads, ostrich-like, into the shifting sands of *canonical discretion.*" They attempt to relieve Mr. Carey by impeaching the veracity of two of the best men in the Church, thus leaving an open path to the conclusion, that, if the statement of Drs. Smith and Anthon, be true, the young man was improperly admitted to the solemn vows of the Church. All that is wanting, therefore, is to let him speak for himself. Hear him.

1st. "I admit the Trentine decrees. 2d. Rome and we agree in matters of faith. 3d. Transubstantiation is not to be rejected. 4th. Purgatory is tolerable. 5th. Rome is as pure as we. 6. Communion in one kind is not unwarrantable it is only sewed." What does Mr. C. think of celibacy as a rather severe measure of discipline? 7. The apocrypha is fairly brought into the pope's service. 8. Myself, nevertheless." For myself, I weep over all this, and pray that this deluded youth may, if he continue in the Church, be guided into a better way. If not, let him leave us. He is not of us. Rome would welcome him with open arms. Thank God, that his declarations were not *theirs!*" The sooner we know the worst the better. Oh! let us understand it' we are indeed to flout the tears and toil and blood of a 'noble army of martyrs' who have died for that Church which we had fondly supposed was the bulwark of the Protestant world. Let us know at once if the Reformation was a mistake, and if that church which we had regarded as almost faultless, is no more pure than she who has been so long 'drunk with the blood of the saints."

RIDLEY.

For the Episcopal Recorder.

PRAYERS AND MEDITATIONS, BY H. BULL.

This is the title of a beautiful little duodecimo volume, which forms one of the series of works published by the Parker Society. It is a small volume, which is a great recommendation in this day of book making—it is also the first collection of prayers made after the Reformation, which gives to it a peculiar interest. Regarding the real merit of the work, we say with great confidence, that it is of a very high order. The prayers are not from the pen of Bull, but were collected by him from various sources, and they stand on that rich flow of divine unction and the deep theology, which characterized the age of the Reformation beyond any other. They are chiefly adapted to private devotion, though many of the prayers are equally suited for family worship; it is a remarkable circumstance in the history of the religious literature of the day, that the press teems with works on almost every topic save devotional works of the character of the one under review. We have the thorny path of controversy strewed with innumerable tomes, of every size to the meanest pamphlet;—we have sermons, lectures, and biographies in abundance, and forms of family worship without end; but in the department of private worship, none, or nearly so. Let any one, familiar with religious literature, judge of this, by asking himself, which book he could put into the hands of a young person, whose mind was beginning to open to the subject of religion, which might aid him in the performance of the duties of the closet. For ourselves we confess we are at a loss to name a suitable volume, except the one above, which we consider admirably adapted to the purpose.

Shall it be said that forms are needless for private prayer? We deny the assertion. Have we no babes in Christ? Are there no young persons, with tender consciences, alive to the duty of prayer, but who know little of its nature and character, and who are altogether unable to offer up more than a few words, drawn from their own troubled resources? In the present day of pseudo controversy and hot debate, we sacrifice too much the devotional part of religion, which it behooves us all to cultivate, and we hesitate not to recommend this little volume of prayers, to the fathers as well as the children of our Church, for they contain a high-toned strain of evangelical piety, a depth of humiliation and height of praise, which may quicken in the hearts of our devout men.

But we offer this recommendation in vain unless some spirited publisher will put forth an edition of the work. We believe that the work would sell better or remunerate the publisher more certainly, and we indulge the hope that this notice may lead to such a desirable result.

For the Episcopal Recorder.

"THIS IS MY BODY"—"THIS IS MY BLOOD."

Your attention will now be called to the general *practice* and *teachings* of the Apostles in reference to the doctrine under discussion, by which we shall be furnished with strong presumptive evidence, if not positive proof, that they never entertained—according to the view of the term as it is *consubstantiation*. I assume the following position, the truth or unsoundness of which, I think, can be denied by none. I. That the doctrine of the Eucharist, as defined by the Council of Trent, and received without qualification by the present Romish Church, it true, is of prime importance to the Christian Church. II. That this doctrine, supposing it to be true, must have been known to the Apostles, and believed by them on the authority of their Master. III. That being also known and believed, and on this authority, they must have given it a conspicuous place in their writings; the object of which, was to record the great fundamental principles of Christianity, and thereby to furnish to the Church, throughout all coming time, a clear and consistent, by which its course may be directed, and its position ascertained. The argument upon which I am now engaged, is altogether different from those which I have already advanced. I have hitherto argued from *particular texts* of Scripture, and have shown, it must from the texts themselves, their context, and their connection in connexion with which they were spoken, that the Apostles *could not* have understood their Master in the institution of the Eucharist to have inculcated any such doctrine, as the Romish Church, in the 17th Article of the Creed of Pius IV, teaches, and the belief of which she enforces upon her members with a solemn *anathema*. But I shall now argue *from the general practice and writings of the Apostles*, in which we find no such mention of this Sacrament, or reference to it, as we should *expect* to find, and as we necessarily *should find*, if they had thus understood the language of their Master at its institution. My former arguments have already proved that the Apostles *could not* have understood the Saviour to teach any such doctrine as the Church of Rome insists on; and the present argument, drawn incidentally from their writings and practices, will prove that in fact they *did not* receive any such doctrine from him. For, according to the first position which I assume, it Christ be really, truly and substantially present in the Eucharist, body and blood, soul and divinity, it is one of *the primary articles* in which it behooved the Apostles to instruct and establish the Christian Church, and as they were expressly for this purpose, if this doctrine be true, we shall find it in their writings clearly inculcated, and earnestly taught among the fundamentals of the Christian system. But how different are the facts in the case, from what, on the supposition, we should necessarily have found them. When St. Peter instructs Cornelius, the Roman Centurion, in the first principles of Christianity, we find no mention of this doctrine. When the Philipian jailor, with trembling and astonishment, prostrated himself in the presence of Paul and Silas, exclaiming, "Sirs, what must I do to be saved?" The Apostles replied, *"believe* in the Lord Jesus Christ and thou shalt be saved." To the same effect is the reply of St. Peter to the multitude, who, upon the day of Pentecost, being pricked to the heart, cried out "men and brethren, what shall we do, viz. Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." The great burden of the Apostle's doctrine upon this, as upon all occasions, was that Jesus was the Christ of prophecy, that he suffered and died as our vicarious sacrifice—that, by the power of his divinity, he was raised from the grave, and triumphed over death and hell—that, as our intercessor, he is now exalted at God's right hand in heaven—and that the miraculous influence of the Holy Ghost, which was then displayed in the gift of tongues, was in strict accordance with the promises which he had made whilst here on earth with his disciples. And he further taught, that the *benefits* which Christ by his atonement, mediation and intercession had procured for our race generally, might be enjoyed by every individual, upon the conditions of *repentance and faith*. Now now what follows. "Then they that gladly received his (Peter's) words, were baptized—and they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." In this narration of the transaction of the first Pentecost after the ascension of our Lord and Master, we have an account of the Apostles' first exercise of their ministerial functions, in pursuance of that broad commission of their risen Lord. "go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them *to observe all things whatsoever I have commanded you*: and lo! I am with you always even unto the end of the world." I say, upon the occasion of this first Pentecost, did the Apostles *first* exercise their ministerial functions under this commission. They here, as their commission enjoined them, instructed the people in the whole sum and substance of Christian duty; both in what they were to believe, and what they were to do; they instructed them both in *faith* and *practice*. They taught, plainly, that in order to salvation they must repent of their sins, and believe in the CREEDS as the Son of God, and the Saviour of the world, and this is implied in their commission, in the words, "baptizing in the name of the Father, and of the Son, and of the Holy Ghost," for baptism always presupposed repentance and faith on the part of those who received it. And they taught also, in less plainly, what man must *do* as an evidence, to the world and to the Church, of the sincerity of their Christian profession, and of the genuineness of their love to their Lord and Master—and this their commission also required them to do, in these plain terms, viz.: "teaching them to *observe* all things whatsoever I have commanded you. J. T.

(To be continued.)

NOTICES AGAINST THE TRACTS FOR THE TIMES.

We have already noticed the remarkable charge that lies at the counsel in the course of the London Quarterly Review. This Periodical was for a long period the open and avowed advocate of the "Tracts for the Times." But since the Tractarians have made such strides towards Rome, and the identity of their doctrines with Popery has become so manifest, the Quarterly, having no idea of cutting loose from the Anglican Church, has backed about, and opened a tremendous battery upon these enemies of the Church. The following paragraph, from the last No. of the Quarterly, will show what we mean.

Now this so large a proportion of the principles of our Church have passed full judgments, in the shape of views and charges on these points, it would be presumptuous in us to say more than that the general result of those judgments is the—we believe we may say—unequivocal and unanimous condemnation of all the Tractarian doctrines which had been, by some private English Christians, supposed to have a popish tendency. We have no less than thirteen of these charges, in a pamphlet form, before us: those of the bishops of London, Durham, Winchester, Lincoln, Llandaff, Chester, Oxford, Gloucester, Exeter, Ripon, St. David's, Chichester, Worcester, besides those of the primate and bishop of Down, in Ireland, and the bishop of Calcutta; and although in the unconcerted opinions of so many men of different ages, tempers, habits, and views, diversities of detail are inevitable, their accordance, wherever the main points of the new controversy are treated, is as principle complete. The Tractarian discussion receives a greater or less proportion of the different charges, and is variously handled. Some make to the authors of the tracts a larger, and others a more scanty, acknowledgment of good intentions and good effects; one or two seem to question both. Some speak with more, and others with less anxiety, as to the degree and extent of the error with more or less indulgence or severity of different portions of the Tractarian system; but ALL are condemnatory, and are written, generally speaking, with a moderation, charity, learning and dignity creditable to the personal character of the prelates, and recommendatory to general concurrence of the judgment they pronounce. This is a most important fact, which we recommend to the distinct attention of the clergy, that the bishops have unanimously condemned every article of Tractarian doctrine that they have had occasion to discuss; and that those who adhere to these doctrines are in opposition to the united opinion and authority of the prelates of the whole Anglican Church. In truth we believe that these charges have given the distinguishing tenets of doctrinal Tractarianism a death blow; and we trust we may safely say that, however a few unreflecting, or over-imaginative persons may persist in some foolish singularities, either of doctrine or ceremony, there is no longer (if ever there was) any danger of extensive apostasy or serious schism; and we are sanguine enough to hope that little, comparatively little, now remains, and that, in a short period, nothing will survive of this Tractarian agitation but a renewed confirmation of the soundness in the Anglican doctrine as enshrined (we use the metaphor advisedly) in our articles, and a better understanding and a stricter observance of the original forms or real intentions of our Anglican rubrics.

AN INTERESTING INCIDENT.

We copy the following statement from one of our exchange papers. There is nothing that can draw such a heavenly charm over the character, or shed such soft, hallowing rays of light around the grave, as true religion. We are confident that every reader will view Washington Allston's character with additional interest, from the knowledge of the fact that he was a religious man.

The following incident in his history is certainly very striking.

The strong devotional feelings of this late distinguished artist, formed one of the most prominent traits of his beautiful character. Connected with this characteristic is a remarkable incident in his early life, which has been related to us by one of his few intimate friends. Mr. Allston was a member of the Episcopal Church. Although in early life he was an ever constant attendant, he was not strongly attached to religion, nor eminent for his piety. It would be too much to say that he was ever an unbeliever, or even a skeptic in his views, but he was wont to speak slightingly of religious things, and even to enjoy jests at the expense of holy subjects. His feelings, however, underwent a remarkable change, in consequence of a singular event in his life, which made a very strong impression, and was ever regarded by him as a direct Divine interposition in his behalf.

Not long after his marriage with his first wife, the sister of the late Dr. Channing, he made his second visit to Europe. After a residence there of a little more than a year, his pecuniary means became very pressing and circumstances of a character of any other period of his life, would, at times, at a loss for the means of prolonging the necessaries of life. On one of these occasions, as he himself used to narrate the event, he was in his studio, reflecting, with a feeling of almost desperation, upon his condition. His circumstances seemed to tell him that he had deserved his sufferings, and drawn them upon himself, by his irreligious neglect of religion, and by his want of due gratitude for past favours from Heaven. His heart, all at once, seemed filled with the hope that God would listen to his prayers, if he would offer up his direct expressions of penitence, and ask for them. He accordingly locked his door, withdrew to a corner of the room, threw himself upon his knees, and prayed for a loaf of bread for himself and his wife. While thus employed, a knock was heard at the door. A feeling of momentary atonement being detected in this position, and a feeling of fear lest he might have been observed, induced him to hasten and open the door. A stranger inquires for Mr. Allston. He is anxious to learn what was the fortunate purchaser of the painting of "the Angel Unsealing the Sepulchre," one of his master pieces, and which had won the prize at the exhibition of the Academy. He is told that it has not been sold. "Can it be possible! Not sold! Where is it to be had?" "In this very room. Here it is," pointing the painting from a corner, and wiping off the dust. "Is it for sale? Can it be bought?" was the eager interrogatory. "It is for sale—but its value has never yet, to me who prized its worth, been adequately appreciated—and I would not part with it." "What is its price?" "I have done offering any nominal sum. I have always, so far, exceeded it. I have a love for you to name the price." "Will four hundred pounds be adequate recompense?" "It is more than I have ever asked for it." "Then the painting is mine!"—The stranger introduced himself as the Marquis of Stafford, and he became from that moment, one of the warmest friends of Mr. Allston. By him Mr. A. was introduced to the society of the nobility and gentry, and he became one of the most favored among the many gifted minds that adorned the circle to which he was then introduced, but to which he was never fond of appearing known.

The instantaneous relief, thus afforded by the liberality of his noble visitor, was always regarded by Allston, as a direct answer to his prayer, and it made a deep impression upon his mind. To this event he was ever wont to attribute the increase of devotional feelings, which became a prominent trait in his character.

EARLY INDIAN MISSIONS IN NEW ENGLAND.

We copy the following interesting statements from a Lecture delivered by the Rev. N. Adams, Boston, before the "Young Men's Society for diffusing Missionary Knowledge."

It is delightful to remember that this country was an object of missionary zeal before it was settled by white men. Long before the discovery and settlement of this country, there were almost prophetic allusions to it by sages and poets. The remarkable words of Seneca are well known, which predict the discovery of a new country to the far west, when Thule should no longer be the boundary of navigation. Homer and Horace sung of islands west of the ocean, and it was reserved to Columbus and his successors to discover and introduce into this western hemisphere the arts of civilized life. A company sailed from Europe intending to land and settle in Virginia, but by providential events they landed at Cape Cod, and on its sandy shores they kept the first Christian Sabbath which had ever been observed in New England.

In 1675 it is computed that there were not less than 50,000 Indians on the Eastern shore of New England. Their degraded condition had moved the pity of John Eliot, minister of the Church in Roxbury, who became the first missionary to the Indians. Cotton Mather in speaking of it says, "the Indians were wretched heathens, whom the devil had led to this wilderness where he might retain undisturbed possession of them, but that Eliot not being on good terms with their old Landlord the devil, undertook to dispossess him." And indeed this old deceiver had been a very hard master to them, for the Indians did not even understand the use of a knife, they lived in miserable wigwams, made of poles and bark: their clothing was a mere apron with skins of beasts sometimes added, and they subsisted upon the flesh of bears, deer, raccoons, squirrels, and fish; all eaten without salt. They had no literature, no books, no written language, and no religion, though they believed in the immortality of the soul. Many have thought that they are the remnant of the dispersed Israelites, and there is perhaps as much reason for this opinion as any other concerning their origin.

In the town of Newton, a few miles west of Boston, is a beautiful hill on which are now two stately mansions, surrounded by extensive gardens, containing the greatest variety of all that is lovely and delicious among the productions of nature. As you stand on the moderately elevated and finely rounded summit, you see on every hand the most highly cultivated grounds, rich and varied scenery, from the rare plants of the garden and parterre, to the aboriginal forest, roads alive with busy travellers wind through the valleys, and villages, and neatly elegant residences are scattered thickly around, while ever and anon the shrill whistle of the locomotive and the thunder of the railroad cars impart a grandeur to the scene. On the right the Charles River is seen winding its way along the valley in peaceful progress.

It was on this hill that Eliot first collected a company of Indians to preach to them the Gospel of Christ. His text was from Ezekiel 37: 9. "Then said he unto me prophesy unto the wind, prophesy, son of man, and say to the wind, thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live." It so occurred, as it would seem providentially, that a chief was present by the name of Waban, a word which in the Indian language signifies wind, and he supposed the discourse an appeal to him, and the effect on his mind was so strong that it resulted ultimately in his conversion to God. He preached a very long sermon, in which he spoke of the creation, explained and enforced the ten commandments, gave a brief outline of the gospel system, and warned them faithfully of the consequences of their sins. They listened with profound attention. He then gave them leave to propose questions, and they embraced the opportunity with eagerness. Their first questions are remarkable. "Tell us," said they, "who causes the thunder?" "What is the cause of the rising and falling of the tide?" "Who makes the wind to blow?" Next they asked, "Can God and Jesus Christ understand the Indian language so as to know what we want if we pray?" For Eliot had prayed in the English language, and preached in Indian. Many were deeply affected by the sermon, it was evident that the word had taken effect, and in view of this first effort, Eliot made the following observations.

1. Their attention was very remarkable, as not one of them slept or showed the least signs of uneasiness during sermon.

2. That there is the more need of *learning* in preaching to Indians than to white men, to enable the preacher to answer their philosophical questions.

3. That there is no necessity for miraculous or extraordinary powers in converting the Indians to the faith of the Gospel.

Thus Nonantum became indeed what the name signifies, a place of rejoicing. The Indians at once began to improve their condition. Some of their first efforts at law making are quite singular. They enacted that if a man were idle a week at a time, he shall be fined five shillings. For beating his wife, a man should be fined five shillings; and for wearing long hair the fine was five shillings.

Eliot now made application to pious friends in England, and the society was formed for propagating the gospel among the Indians.—He therefore prosecuted his missionary labours among the Indians, visiting them at their lone, and preaching to them under the trees of the forest. At one time the Indian women wished to ask some questions, and permission was given them to do so in private through their husbands. One question was, "Do I pray when my husband prays, though I say nothing: if I like the prayer?" Another was "Does a husband pray well if he get angry with his wife and beat her?"

In 1650 Mr. Eliot obtained a grant of land on which to build a house at Natick; where he preached to the Indians, and assisted to improve their domestic and civil condition.—He commenced the task of reducing the Indian language to a system, composed a grammar, and commenced the translation of the Bible; a work in which he was engaged twelve years. When the translation was completed, he was for a time disheartened with the prospect that it could not be printed, as his own slender means would not allow him to sustain so expensive an undertaking; but at length by the aid of friends in England, the New Testament was printed at Cambridge, and three years after the Old Testament was printed also. The successful accomplishment of this task is the more remarkable, when it is recollected that Eliot was obliged to reduce every word to writing for the first time. Many of these words were uncouth, and so excessively long that some one observed they must have gone on increasing ever since the time of Babel.

John Eliot deserves a high tribute of respect. During all these Herculean labors he was the pastor of the Church in Roxbury, and performed all his labors among the Indians in addition to the regular labors of his office.—The Bible which he translated is his monument. Here Mr. A. produced a copy of Eliot's Bible, now owned by a gentleman in this city, which had been procured from England, where it had been newly bound and gilt.—Not an Indian now lives who speaks the language of this book, but hundreds are raising their anthems of praise to God in heaven for its blessed light.

THE FIRE-MARK OF THE LORD IN THE FLAMES OF HAMBURG.

The last Church of England Magazine, contains a very interesting discourse, preached at Hamburg, just after the great fire, by Rev. Johann John, in reference to that awful calamity, which whelmed in ruin his Church, consumed his extensive library of very scarce and valuable theological books, which had been collected at great pains by his father and himself, and destroyed all his temporal effects. The whole discourse seems written in the very spirit of those words of holy Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

We insert the following extract from the introduction of the discourse.

We little thought, when we met together on Ascension morn, in our now dismantled temple, that we were then assembled there for the last time. I yet perfectly remember the words with which I then closed my discourse, "Is the glory of the earth, which withereth as a flower, so valuable that we should set our hearts upon it? Is the sorrow of our period upon it, which endures from morning until night, so desirable that we shall afflict ourselves to part from it? Is the whole world so prizeable that an immortal soul should stake its whole happiness upon it? No, my spirit shall turn heavenwards, and be directed to that place where Jesus holds habitations: it is there I would desire to take up mine abode. Mine eyes once closed in him, what happiness shall then be mine!"

Thus we expressed ourselves at that time. God has taken us quickly and awfully at our word. What possessions have since sunk to the earth! How many heart-rending scenes have we since lived to witness! We saw fathers with their children by the hand; mothers with babes at the breast, hastily withdrawing them from their devastated dwellings; saw the sick and dying speedily borne away: we saw the population of a whole town put to flight, although no enemy pursued them. Over still smoking ruins and half-consumed walls, we are come to this chamber, and mournfully through its windows the scene of devastation breaks upon us. The surrounding space, where we hitherto worked, lived, loved, suffered—which had grown to our affections by a thousand ties—where many of us have spent our years of childhood and youth, and afterwards found our bread and our family joys, is scattered for ever: a world of remembrances is now only sunk in ashes to us. True, we may see it rebuilt, but it will no longer be our old Hamburg. Alas, too, our dear and noble church, the pride and ornament of the town, which had escaped the shock of sieges unscathed—that house in which our fathers have praised God for five hundred years, where we so often to prayful silence have supplicated the Lord, sung his praise, and tasted the power of a future world; over whose holy threshold your parents first took your children; on whose altar you, young people, have concluded your covenant with God; that house which to consecrated by the sighs and prayers of so many pious souls, whose floor has been steeped by so many tears of devotion, is gone! Its cheerful chimes will no more awake us of a morning—no more its sweet tones summon us to the service of our God. O, it was a heart-piercing feeling yesterday, when all the other bells ushered in Whitsuntide, and the ruins of St. Peter's tower stood there mute as death! And to think that all this is come upon us as lightning from the serene sky; that that which had taken centuries to rear is in a few hours reduced to dust. We know not ourselves; we know our native town no more. "Is this the joyful city, whose antiquity is of ancient days? Who hath taken this counsel against it, that" Hamburg, "the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth, shall be laid waste" (Is. xxiii. 7)? It is fallen! it is fallen! "The joy of our heart is ceased, our merriness is turned into mourning, the crown is fallen from our head" (Lament. v. 15). Hamburg was a queen—she now sits in the dust as a widow, bewailing her children's misfortune. Alas! what shall I now preach when every thing preaches, when the very stones of the streets lift up their voices; when every heap of ruins—when

the look of every one of our acquaintance proclaims, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth.

The discourse is upon the text—"*Our God is a consuming fire.*" This the preacher considers under three heads. 1. The fire, a token of God's *omnipotence*. 2. A token of *sanctification*. 3. A token of *mercy*.

We select the following paragraph under the *first* division.

Every separation from God is a step towards ruin. On such occasions the Lord usually steps forth from his place of concealment; and, if we will no longer give ear to his word, he sets it before our eyes. He lets us see that he is even himself. Have we disowned him in his daily footsteps, which shower blessings upon us, he then sets his fire-mark in the heavens, and proclaims to us from out of our flaming dwellings, "There is no God beside me: I can kill, and I can make alive: I can wound, and I can heal; and there is none that can deliver out of my hand." He veils himself in dark clouds, and comes down: smoke issues from his nostrils, consuming fire out of his mouth (Ps. xviii. 8): the proud walls tremble before him: he blows upon them, and they wither like stubble: he touches the lofty steeples, and they are crushed like straw: the land is as a pleasure garden before him, and behind him a desolate wilderness (Joel ii. 3). As such he has manifested himself to us—our God a consuming fire.

Never shall I forget the night between the 6th and 7th May, the night before the fall of our church. The sea of fire from the west bore irresistibly down upon us, beating the heavens with its flaming billows; a rain of fire covered the streets; the flames now roared wildly here and there like giants up against the very clouds, and anon hid themselves again in thick smoke and steam; but still our noble tower looked majestically down upon the flames which whirled around it. The bells had long ceased to sound; the cries of the distressed, the strokes of the axe, and the cracking of falling buildings now and then were all that could be heard. However, at two o'clock, in the dread stillness of night, the fearful knell of St. Peter's alarm bell resounded its solemn stroke, as much as to say, "Nothing more now, can be done; pray for us." Yes, with clenched hands we prayed to thee then, and pray still, "Thy will be done, O Lord!" Could human strength have preserved our noble tower, those individuals who, for twelve hours together, amidst the raging element fought for its preservation, must have saved it. But even ye also, valiant friends of our sanctuary, have learnt by experience "there is no one that can deliver out of his hand." We acknowledge yet, with grateful thanks, that all that man is capable of doing, was done; the devouring flames were not wrestled with by children. Hamburg's citizens have again proved themselves to be men, and their exertions for skill and address were worthy those of experienced men. But for once the Lord made the flaming fire his angels, and the winds his ministers (Ps. civ.): the flames mocked at every exertion that was made to set bounds to their rage; and we must all, all be obliged to confess there is no one who can deliver out of his hand. O remember this, my beloved hearers! and if again peaceful ordinary times shall come, and that proud confidence in your own skill and strength shall arouse itself, then turn the eye of your spirit upon the Lord's fire-mark in the flames of Hamburg, and confess the truth, that "He alone is God, and there is no other God beside him. He can kill and make alive: he can wound, and he can heal;" and that "there is none that can deliver out of his hand."

The following remarks under the second head of the discourse are not inapplicable to our country and times.

God had made Hamburg rich and great. Riches and abundance are no sins: they are his gifts; but they must, like fire and light, be watched with humility and piety; they must be considered only as the means, not as the end of life, or else they only conduce to the undoing of a people. Alas, yes; we own it here, standing with our prayers and tears in the presence of God, we took but too much pleasure in voluptuousness and outward splendour; we were in the way to forget that moral strength and virtue is the essence of a people; a moral laxness had ensued from our prosperity, which excused and softened down what pampered our senses, and every serious word against the prevailing immorality was retorted with scorn. Alas, we must grant it, that our arrogance had waxed too great. No house was any longer good enough, no material too expensive, no furniture too magnificent, no stand too solvent public and private feasts must always be luxurious: the number of intoxicating public pleasures increased in an incredible manner: the proud passion for excessive dresses extended itself to the wives and daughters of the middle ranks: the old-fashioned honest-heartedness conveniently gave way for a grasping after pomp and splendour. What wonder, then, if numerous families through profligate and bad housekeeping are brought to ruin if the hardly earned gains of the week, are in a few hours dissipated at the shrine of pleasure; if the upper classes seek their fortune in playing at hazard, and the lower in other games of chance; if an impetuous straining after riches in all grades is awakened in order to be able to partake of the enjoyments of the highest; that poverty is thereby advancing with silent but solemn steps?

The preacher goes on to depict the privileges of Hamburg, and their abuse of them, and then shows that the destruction of the city was designed as a means of their sanctification. God burned their city that he might call them to repentance and save their souls. We have room only for the following extracts found under the last head of the discourse, and forming its conclusion.

At five o'clock in the afternoon of the 7th of May, exactly at the time when the danger was past, and our anxious Hamburg first began to breathe again, was descried in the heavens, towards the east, a magnificent rainbow—an open, radiant gate through which an appeased God drew near to his people with fresh grace and with fresh blessing. That too was a fire-mark; and how elevating a one! Is it the old promise so renewed—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and I will remember my covenant which is between me and you" (Gen. ix. 13–15): and then that later prophetical promise—"The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isaiah liv. 10). No, thou fullest not, covenant of my God, if every thing else fail. God! God, our refuge for ever and ever! It is impossible: "The Lord will not cast off his people, neither will he forsake his inheritance" (Ps. xciv. 14). What he has destroyed in the fire of his anger, he will rebuild again through the fire of his love, and give the end we expect.

It is to-day Whitsuntide. It is even the Lord's passover—the festival of the holy, the everlasting church of the Son of God! Look up then on high, thou congregation of the Lord; though thy temple is destroyed by fire; yet God dwelleth not in temples made with man's hands (Acts vii. 48). Faith and love are not consumed along with it; and that invisible church, which the Saviour Jesus Christ has founded with his blood, stands still fast, and will continue to stand fast until the end of time. Thy city is laid waste by the flames; but "the city of God remains still glad through her little river, where the tabernacles of the Most High dwell. God is in the midst of her, therefore shall she not be moved" (Ps. xlvi. 5, 6). Thy houses are sunk into ashes, but thou hast yet another house, not made with hands, but "a building of God, eternal in the heavens" (2 Cor. v. 1). Thy gold and silver are melted, but henceforth "the Almighty will be thy gold."

It is to-day Whitsuntide, the festival of the Holy Ghost. We know it well that the devastation of the flames can, of itself, avail nothing to our improvement; a reformation must be the work of the spirit—"the Spirit of judgment and the Spirit of burning" (Isa. iv. 4); and Jesus has promised this Spirit to all who pray for it. Come then, O come, Holy Spirit, Lord God! Descend upon thy congregation in that fire-mark of peace; give fresh blessings; from this day forth create all anew—heart, house, and life. Comforter—why name is Comfort—those who walk in sorrow and distress, pour upon us fresh spirits and joyous confidence; kindle in us love and unity and genuine piety; exterminate, like the destroying fire, all unrighteousness from amongst thy people; and grant that out of this mournful pile of ruins a new Hamburg may arise, of which it can with truth be said, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. xxi. 3). Amen, even so, amen.

New York, August 1st, 1843.

My dear Sir,—With this you have a certified check for One Hundred Dollars intended for Kenyon College,—the conditions of the pledge were that the whole amount of the debt should be cancelled—I withdraw the condition and send the hundred dollars as above. Most sincerely do I regret the supineness of Episcopalians on that important subject, and fear much that many will regret when too late the loss of that Institution at whose head stands a man of unbending Protestantism and most eminent piety. I call on every Churchman in the land "to come up to the help of the Lord against the mighty." Passing events indicate a day of deep interest and great peril—let the widow's mite be forthcoming, and the more liberal donations of the better conditioned not tarry—what is done must be done soon. "Now is the day and now is the hour." May God open the hearts and hands of every lover of our Church to sustain an Institution where our youth may be taught *the holy and distinctive principles of the Protestant faith for which our Fathers bled and died.* AN OLD YORKER.

The Episcopal Recorder.

PHILADELPHIA, AUGUST 5, 1843.

THE OLD PATHS.—It is now a time when it peculiarly behoves every member of our Zion to inquire for these. Well might every watchman on her walls take up the solemn, thrilling words of the prophet, and in a tone of high and awful authority say to Episcopalians—"*Stand ye in the ways, and see and ask for* THE OLD PATHS, *where is the good way, and walk therein, and ye shall find rest to your souls.* The old paths of religion are delineated as on a map in the Word of God. They are older than popery—older than the corruptions of Christianity—older than Jewish Pharisaism—yes, older than the deluge. These are the paths in which Abel and Enoch, and Noah, and Abraham, and all the prophets, and true Israel of God walked to heaven.

We heard a preacher not long since lay down the monstrous dogma, that before Christ came, in order to be truly religious, it was enough to perform the rites of the Jewish law—that after his appearance, it became necessary to believe on him in order to be saved. Now in our view nothing is clearer than that there has been but one method of salvation from the beginning. The great law of salvation in every age of the world has been THE JUST SHALL LIVE BY FAITH. They who are justified by faith shall live. *Looking unto Jesus*—has ever been the watchword with all those who ever yet trod the upward way to heaven. An anticipated or commemorated atonement—through the blood of the Lamb—has ever been the stay of the believer's hope. These are the old paths—faith in Christ—humble submission to his government, and obedience to his laws.

The old paths were clearly and luminously pointed out by Christ and his Apostles and the declarations enshrined in the pages of the New Testament. The early Christians walked therein. Soon, however, the gangrene of human corruption began to infect the Church. Men turned their eyes away from the written word—"the law and the testimony." The mist of mystery went on. Darkness covered the earth and gross darkness the people. The old paths were forgotten. Few, very few, walked therein. New paths were invented. These were thronged with vast multitudes, who sighed for an easier and less thorny path to heaven. Ages passed by, and still these new paths were crowded. And now the inventors of them and their successors in error called them old. Though they led down to death, almost all united in declaring that they were the only avenues that conducted to heaven. But at length the sealed book of God's Word was again opened—many began to look upon its wondrous pages, and thus to stand in "the way" of information, and "ask for the old paths." The result was the great Protestant Reformation. This was attained at a vast expense of blood. Thousands of Martyrs laid down their lives before this glorious event was accomplished. In England, a noble band stood up in the face of error and scorn, of persecution and certain death, and inquired for the old paths. They brought all the learning of antiquity—a thorough knowledge of God's Word—deeply discriminating minds, and entire devotion to the cause of Christ, to this investigation. The inquiry was persevered in with patience and diligence, till at length as its results—the Prayer Book—Homilies, and Articles were produced as so many maps to delineate the old paths, referring the traveller to eternity, to God's Word as the only sure guide, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—Art. 6. Every consistent member of the Protestant Church of England received these as truly pointing out the old paths. The point was distinctly conceded by every one who united with the English Church, that her ecclesiastical organization, and doctrinal standards, were correct—and in all respects coincident with the old paths. All novelties were to be excluded. Every thing was fixed and settled because the Protestant Reformers had defined the old paths—had set up way-marks, and guide-boards that left it impossible for any one to be at a loss which way to go. No one could attempt to remove, change or alter these way-marks without the deepest treachery. No one could go back and discuss the whole question over again—and bring in certain novelties as essential to complete the perfection of the Church without vitally stabbing the organization that existed. One could do this and be a Catholic, or a Romanist, or any thing else he chose to call himself—but he could not be a sound and consistent churchman. The Church of England had defined her boundaries, and said to her children, walk within these, and you are loyal sons—transcend these bounds—attempt to unsettle any thing—to bring in any novelties, to whatever age you may refer them—and we disown them and you. Two cannot walk together except they agree—you must agree with us—else we cannot walk together. For walking as we do in the old paths, we can never change.

Exactly similar was the stand taken by American Episcopalians, when the Protestant Episcopal Church in the United States of America became fully organized. They took the same standards with the Church of England to define what they regarded as the old paths. To depart from these—to attempt to bring in novelties of doctrine—to attempt to make our standards more perfect by the trash and trumpery imported from Rome, or what is the same thing, from the same region of fog and Dead Sea lying between certain latitudes of Catholic antiquity, whence Rome with her dreamiest of tradition drew out her foul perversions of the truth—is virtual desertion of the Church. The man who is trying to introduce novelties among us—trying to make the Church more *Catholic*—or in other words to assimilate us to Rome—and whose mouth is filled with incessant cant about Catholicism—may be in love with a patristic Church—*a vox media* Church, or some other creation of his own brain, but he does not love the Protestant Episcopal Church, nor cannot claim to be a consistent member of it. He only is a sound American Churchman who is willing to receive the Protestant Episcopal Church as she is—fully believing that her Prayer Book and Homilies, and Articles, lead in the old paths. These remarks show exactly the position of English and American Tractarians. Their whole scheme is to introduce something *new*—to unprotestantize the Church—to recall neglected, and revive forgotten truths—truths which the Reformers—lost sight of and failed to introduce into the standards of the English Church. And what is still worse, they have not yet arrived at the ultimation of their changes. They do not know where they shall land—they are still going on. Onward they will go till they have traced the entire perimeter of the "Catholic System." In the last No. of the British Critic, the great organ of Tractarianism, of which Mr. Newman is the Editor, a writer, who employs upwards of seventy pages on the subject of Dr. Pusey's suspension, attempting to throw dust in the eyes of his readers, and convince them that Dr. Pusey has not been condemned—that after all it is nothing but a hoax—incidentally discloses what is one of the secret hinges on which their system turns—a retrocession from the Protestant Episcopal Church to the theology of those centuries in the Christian history where Rome laid aside the truth, and took the lies and coloring of all her present errors. This writer speaking of the judges of Dr. Pusey, says that "Dr. Jelf was Dr. Pusey's schoolfellow at Eton, with him student of Christ Church, with him elected fellow of Oriel, and now with him canon of Christ Church—that they were in terms intimate friends"—walking and in lofty and symbolizing in their theological system. Up to a certain period, these two gentlemen, members of the Established Church of England, harmonized wholly in their views. But, adds this writer, "while Dr. Jelf, for about fifteen years, was totally cut off from Oxford by his appointment as tutor to the present Crown Prince of Hanover, *Dr. Pusey was year after year growing and coming out* in his present theological character (The italics are our own). When Dr. Jelf returned to Oxford two or three years ago, he returned with much the same views as he left eighteen years since, and with a very evident dislike of the extremes to which he considered things tending, chasing among those extremes, we do not doubt, such views as those which mark Dr. Pusey's sermon" (Brit. Crit. 67 pp. 208-10). Here is a key to the whole Tractarian movement! It is change—change—from the Protestant to the Catholic faith. Fifteen years progression in this course on the part of Dr. Pusey, is sufficient to lead his friend Dr. Jelf—who stands just where they both did in 1825, in the *good old paths* of the Church of England—to regard and condemn him as a heretic. If fifteen years produces such a change in the theological views of the great Tractarian leader—we here will he be found at the end of another fifteen years? Well might Drs Anthon and Smith, in the partial development of Romanism they had before them—Romanism patronized and shielded by Bishops and Presbyters in the Church, say—"Whereunto will these things grow?" Our children have, by *baptism*, been brought within the Church's fold; but into what were we and they baptized? Was it not into the faith as it then was?

"Was it into a *changing faith* that shall go on changing and retrograding year by year, until it becomes identical once more with that system of darkness and delusion, from which, not without conflict and blood, the Church came forth at the Reformation?" Change is characteristic of the whole views of Tractarians—every thing is unsettled, and must be so until they get us, we nor they know not where, into some ever-moving, mysterious point in the region of Catholic Truth.

Twenty years ago, Bishop Hobart, the leading star in our ecclesiastical horizon, stood at the very apex of high-Churchmanship. No one thought of transcending him in this particular. But Hobart was not taught in the School of Tractarianism. He continued unaltered in his theological views to the day of his death. He loved his own Church, and did not wish to see the hand of change come near it. He gave no quarters to Romanism. He delivered Charges to his clergy on this subject both in 1818 and 1819. In 1819 he delineated "the Principles of the Churchman in distinction from the corruptions of the Church of Rome." In this Charge he says, "He"—that is the true Churchman—"rejects, with horror, the idea of having, with the Romanists, to Created intercessors, to saints and images; and of invoking, in epithets of celestial dignity and sovereignty, the intercession of the Virgin Mother of the Saviour in derogation of the sole and all-sufficient mediation of her divine and blessed Son."

Again, in the same Charge, he thus speaks of the Lord's Supper—how unlike the views brought out at the examination of Mr. Carey, and patronized by his successor:

"In view of the highest instituted mean of sanctification and pledge of divine favor, *the holy sacrament of the Lord's Supper*, the Churchman conforms to the first and purest ages of the Church, renouncing the corruptions of the Papal age and the errors of modern times.

"He shudders—and reason sanctions the powerful impulse of nature—at the unparalleled absurdity, the *tremendous impiety*, of changing, by a literal construction of language evidently figurative, *bread and wine into the body, soul, and divinity of his Lord and Saviour Jesus Christ*; of thus literally feeding on his Redeemer; and of bowing to these inanimate elements, and calling them his God, his Saviour. The abhorrents of the Papacy shuddering too at the naked view of this, I think I may call it, horrible doctrine of transubstantiation, are sometimes disposed to disguise its deformity, and to assert, that on this point the Church of Rome does not go further than our own Church, when she maintains the spiritual presence of Christ in the Eucharist: as if his spiritual presence, by the spiritual graces and blessings which he bestows on the faithful in the recollection of the holy supper, was the same with his *substantial* presence—his presence, *soul, body, and divinity*—under the qualities of bread and wine. And when Roman Catholic confessions and liturgies, set forth by their Bishops, and by their Clergy under the sanction of their Bishops, are quoted to prove that the Roman Church maintains, in all its deformity, this doctrine of transubstantiation, they will tell you that these are only private and unauthorized exhibitions of Roman Catholic doctrine, and that this doctrine differs not essentially from that of our own Church. Wonderful hierarchy. For what then did our sacramentarian reformers shake off the Papal sway? For what did the martyrs of the Church of England bear their testimony at the stake? Was it for a Church which symbolized in this her most obnoxious characteristic with that Church, whose persecuting fury was thirsting for their blood? Is it true, indeed, that the Church of Rome does not maintain the doctrine of transubstantiation in the literal terms in which I have stated it? Hear the decrees of the Council of Trent—a council which, according to Roman Catholic doctrine, was inspired by the Holy Spirit, and infallible in its decisions. The 5th chapter of the 13th session of the Council of Trent declares, 'Since Christ our Redeemer hath said, that what he offered under the appearance of bread and wine was truly his own body, therefore the Church of God has always been persuaded, and that now this sacred Synod declares, that by consecration of the bread and wine, the whole substance of the bread is converted into the body of our Lord Christ, and the whole substance of the wine into the substance of his blood; which conversion has been fitly and with propriety called by the Holy Catholic Church *transubstantiation*.' And the 1st canon of the same session denounces as follows. 'If any one shall deny that in the sacrament of the most holy Eucharist is contained, *vere, realiter et substantialiter*, truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that he is in it as in a sign or a figure, or in efficacy, let him be accursed.'"

Here let it be observed that Bishop Hobart distinctly asserts—that the expression, "This is *my body*," is to be understood figuratively, and that to give "a literal construction of the language," is "tremendous impiety." And yet Dr. Pusey says, "I have learnt to receive in their *literal* sense our blessed Lord's solemn words—*This is my body.*"* Some of those who were once pupils in the Hobart school—and accorded with him perfectly, have, under Tractarian tuition, got onward so rapidly as Dr. Pusey himself—so that they now take these words in their literal sense.

Bishop Hobart's views on this subject are in this Charge still further expressed in true Protestant language.

"Our blessed Redeemer solemnly said, the bread and wine and blessed them. For what did he bless them? Surely to be symbols of his body and blood. As symbols they must have been offered as an act of worship to his Almighty Father. As symbols they were given to the disciples, and received by them. And all this which he did, Christ commanded his disciples to do in remembrance of him, and thus to show forth his death until he come.

"On this authority our Church directs the Priest, in her Communion office, to bless the bread and wine, to be symbols of the body and blood of Christ, and thus to make a solemn oblation of them to the Father, beseeching him that they who worthily receive them may be partakers of his body and blood.

"The Churchman thus maintains the *oblation* in the Eucharist *of the bread and wine as symbols and memorials of the body and blood of Christ*. He will not be tenacious of the term *sacrifice* as applicable to the offering of the consecrated elements. For in the appropriate application of the term it doubtless denoted those offerings only to which there was shedding of blood. Neither the liturgy of his Church, nor the primitive liturgies, apply this term to the bread and wine of the Eucharist. All due significance is given to this most sacred ordinance when there is a *solemn oblation made by God's authorized minister of the bread and wine, considered and given as symbols and memorials of the body and blood of Christ, assuring to them who worthily receive them all the blessings of his sacrifice on the cross and passion.*"

These were the current views of Churchmen twenty years ago. In what a different style do we hear many talk who have been sitting at Dr. Pusey's feet.

Nothing, therefore, can be clearer than that the adherents of the Oxford school are not disposed to walk in the old paths of the Episcopal Church—but in paths of their own striking out. Their whole system is one of change and progression in theology. The old doctrine of Justification by faith, taught so plainly in the Bible, and ever with Article, is spoken of contemptuously as a part of the Lutheran system, and anti-christian in its character. But we forbear. The day has come when every Churchman will have to decide, whether he will walk in the old paths of his Church, or follow the lead of those who are moving on to the *terra incognita* of the Catholic system.

MR. CAREY'S ORDINATION.—We expressed last week our views upon this topic, sufficiently at large. Since then, we have seen Dr. Seabury's defence of Mr. Carey, in reply to the statement of Drs. Anthon and Smith,—and portions of a letter from Mr. Haight in reference to a part of this statement. We do not perceive that either of these publications at all affect the validity or truth of the "statement." There is no denial of a single fact contained in the "statement," as it is manifest there could not be. The whole reply is an attempt at explanations. These explanations we have read with great attention, and with an entire willingness to understand the whole case. And we are more entirely satisfied with the statement and the course of Drs. Anthon and Smith, than we were before. We shall not enter into the circumstances of the controversy. We have no personal acquaintance with any of the parties, and feel no other interest in the discussion, than a deep concern for the truth which is manifestly at stake. The attempt in the opponents of these two presbyters, is to represent the whole case as if it were a question of discipline, in which these gentlemen are offenders, and that of an eminent degree of guilt. The violence and bitterness of the assaults upon them, exceed every thing we have ever read in papers of a professedly decent character. The accusations of falsehood and misrepresentation against them are numerous, but without the specification of a single instance. We understand this whole system of warfare perfectly, as an attempt to mask the real point of danger, by a diversion to a false position. What may be the issue, must depend upon the majority in the diocese to which they belong. If the Churchman represents the feelings of these, then the whole fact of the actual and undeniable Romanism of the young man who has been the occasion of this crisis, and of the abetting and covering of this, by the Bishop and the six presbyters concerned in his ordination, will be passed over, in the determination to sacrifice if possible the two presbyters who have opposed this, as rebels against constituted authority. As far as we can understand the premises, this is the present state of the case. We shall give our readers any information that comes to light, but we shall not enter into the mere incidents of the question. The statement of facts by Drs. Anthon and Smith, is thus far, authority entirely unimpeached. And the single fact for the Church to consider, is, that the Bishop of New York has ordained, and six of his presbyters have recommended for orders, and Bishop Ives of North Carolina has united in the ordination, a deacon in the *Protestant* Episcopal Church, who avowed without hesitation, that he received as articles of true doctrine the decrees of the Council of Trent, and the creed of Pius IV. Whether this act shall be justified,—is the question, upon which, we have no hesitation in saying, is pending the unity, if not the existence of the Protestant Episcopal Church in the United States.

BISHOP DOANE'S VIEWS OF SUNDAY SCHOOLS.—A year or two since we were characterized in company with other editors in the Church, by Bishop Doane, in the refined and gentle description of persons "*who dog the Bishops.*" We presume we shall meet a similar figurative rebuke in our present discharge of solemn personal duty to the Church. All that we can say in reply is, that we are grateful, to the Lord's service, to be "set among the dogs of the flock," the flock which he hath purchased and chosen for himself. And if any persons suffer from our vigilance, it will be remembered, that it is not likely to be either the "good shepherds," or the "sheep of the pasture," that are worried by the dogs from the fold. At any rate no denunciations within the power of man, shall drive us from our position of watchfulness, or transform us into "dumb dogs that cannot bark," or "lazy dogs," "loving to slumber," or "greedy dogs, which can never have enough, looking for gain" from any quarter.

We feel a deep aversion to enter upon such a consideration as that which is forced upon us, in the present subject. And nothing but a solemn sense of duty to God and the Church, would be sufficient to urge us forward. But we are brought to a condition in which we are to know no man, in our feeble attempt to maintain the truth of God. We consider the stand which Bishop Doane has now taken against Sunday schools, to be one of the most amazing developments of the influence of the system which he has adopted, that has yet been made. The whole character of what they call "the Catholic system," is progressive—finding out new things,—as one of its advocates calls it, the "improvement in the science of ecclesiastical antiquity." It is what we should more accurately call, *taking up new notions*, many of them extremely unsound. The tendency is from common sense and scriptural truth, through superstition and popery, to, we truly fear, infidelity at last, and a neglect of all religion. What else are we to think, or say, of a system which leads to the neglect of Gospel preaching, to opposition to the instruction of children in the Bible, and to a discouragement of appeals to the Bible as a final judge of truth, but that it is anti-christian in its tendency, and ruinous in its effects. That Bishop Doane, with all his ardour in the cause of missions, and apparent zeal in doing good to men, should fall a prey to the power of this system, so as to be led by it to such a statement of views in regard to Sunday schools, those blessed and precious instruments of God for good to the present generation, as are here before us, is only the clearer evidence of its baleful influence and seductive power. Where at last, is this "improvement" to end? Is it to copy and revive all the defects, and errors, and wants of the early Christians because they are primitive? Is it to cast away and despise all the blessings which a gracious God has conferred upon our generation,—all the results of the experience of generations past,—all "the footsteps of the flock,"—all the gains that we have made by the good providence of God, over the weakness and depravations of those who have gone before us, because they are not primitive? And are we to be led tamely and passively in this course to darkness, with no resistance? Could we believe there was a single member of the New Jersey Convention, who did not blush with mortification and shame, in listening to the extracts from the Bishop's address, which we give below, we should feel a far less respect for that Diocese, than we have been accustomed to entertain. But where will this progress in knowledge, this perpetual changing of opinion and practice bring us? For ourselves, we will not conceal the displeasure we feel, at seeing one Church custom after another thus abolished,—one doctrine after another announced,—and one institution after another laid aside. If the closing exhortation in the Office for the Consecration of Bishops is thus to be forgotten among us, or ceases to operate; for ourselves, if we can do nothing but bark, we will not be silent, lest in the final betrayal of our Capitol, even the cackling geese shall put the sleeping dogs to shame. We give the following extracts from Bishop Doane's address, entering our solemn protest against all responsibility in the Church for such assertions,—and then we will furnish some appropriate extracts from the same writer's Sermon upon "the noble office of a Sunday School Teacher," preached before the Protestant Episcopal Sunday School Union, a few years since, for the two-fold purpose of furnishing an adequate reply, and of showing the progress which has been made in "the science of ecclesiastical antiquity."

1st. Bishop Doane in 1843.—Address to the Convention of the Protestant Episcopal Church in New Jersey.

"A very neat building has been erected for the Sunday School. I have recorded the same incident to another parish. I may as well take this occasion to speak my mind upon this subject; first premising the assurance of my sincere respect for the pious and charitable motives, in each case, of the excellent promoters of the work. *I should be sorry, then, to think of the Sunday School, as such, as a permanent idea in the Church. I do not care to see it promulged in brick and mortar. It is the offspring of a superficial, labor-saving, self-gaining age. It has done some good, but hindered more, and brought with it much mischief.* It has taken off from parents and sponsors, the sense of their responsibility in the religious care of children. It has cheated pastors with the notion of an easier way of doing what Jesus laid on Simon, as the highest test of love, the feeding of His lambs. It has pulled to multitudes with the conceit of knowledge, and ruin most of a new order in the Church. And it has substituted in the minds of Children, the most superficial smattering, for that sound, patient, thorough instruction in the faith and practice of the Gospel, which Christ intrusted to His Church, for which he holds her accountable, and for which she makes the fullest and most adequate provision. How could it be otherwise? What office more responsible and difficult than that of teacher? For the Christian teacher, what long probation, what various acquirements, what careful preparation, what thorough scrutiny, and, when all these are done, the solemn laying on of an Apostle's hands, with invocation of the Holy Spirit? But, for the teachers of the Sunday School,—teachers, Christian teachers, the free Christian fear here, after forty mothers of the rising generations; whose privilege and opportunity it is to forestall the ministry, and give the first shape to their work,—whoever thinks of asking for any other qualification than willingness to undertake the office? In a parish, which, with difficulty, finds one man to be the leader of the men and women, twenty, thirty, fifty, in spontaneous growth, spring up to be the teachers of the children. Can they be qualified? Is it just to expect it of them? Is it safe to entrust it to them? *Look then, their opportunity!* One, two, or at most three hours, in any week—I had almost said, thinking what day it is, the sure, the unprovoked upon the proper duties, and misusing the precious privileges of the day of sacred rest; making a working day of it, a very treadmill of tasks, and teachers, and school books, and school rooms, a dismal day of drudgery, instead of the sweet, calm Sabbath of the soul! *What could expect from such direction a spiritual, labor-saving, self-gaining age. It has done some good, but hindered more, and brought with it much mischief.* It has taken off from parents and sponsors, the sense of their responsibility in the religious care of children. 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We must not fear, from grounds so neglected, the rankest overgrowth of irreverence and disobedience, of error and false doctrine, of heresy and schism!* Does any ask, what is the substitute proposed? The natural, the reasonable, the divine provision. Children are born of parents. They are new born, with sponsors. To these, the first responsibility belongs. It cannot be delegated, it cannot be escaped from, it cannot be neglected, without fearful consequences, in time, and through eternity. But, though the first and chief, these are not the whole reliance. There comes in, as their delegated auxiliary, the Christian school master or mistress; the parish school, as the joint-nursery, to train the minds and hearts of children of one neighborhood. A Christian school, as it is sanctified by daily prayer. A Christian school, as Christian doctrines, and Christian duties, are among its daily themes. A Christian school, as it is taught by those who, in word, and deed, and good example, are tried Christians. A Christian school, as its design is to train Christians for whatever state of life it may please God to call them to. A Christian school, as it is under the entire control, and enjoys the constant supervision of the Christian Pastor. And, finally, the Christian Pastor's chiefest work, the catechising especially in the Church, of the children, who, in the parish school, are thoroughly instructed in the catechism and his preparation of them in full and entire compliance with the requirements of the rubrics, to be "brought to the Bishop, to be confirmed by him." This is the Church's *plan*. And a tried plan. A sure plan. It is scriptural in its provisions. It is responsible in its agencies. It is safe in its results. It is the plan of the Book of Common Prayer, and of the Holy Scriptures. It is God's plan, and has the promise of His blessing. But it is old fash

movement which tends to perpetuate the Sunday School, as such."*

21. Bishop Doane in 1831—Sermon preached in St. Paul's Chapel, New York, June 26, 1831.

"The office of the Sunday school teacher is one of great moral dignity. It ranks next in honor, as it is next in usefulness and responsibility, to the sacred ministry. It has not, I think, been so regarded. Its importance has been overlooked. Its requisites have been underrated. It has fared, indeed, with the whole system, as, at first, it did with the religion of Christ. As fishermen and publicans and tent-makers were the first preachers of christianity, and, to the wise men of the world, the ministry of the agents seemed sufficient proof of the insignificance of the plan, so has Sunday school instruction been too generally regarded as an occupation worthy only of inferior talents and of humble stations; and the whole scheme, as an amiable weakness, with which the learned, and the mighty, and the noble, could scarcely be concerned. But as in the one case, so in the other,

'Truth in every shape —
the grain of mustard-seed,' springing and growing, night and day, we know not how, has become a great tree, and is filling rapidly the earth.

"It is a manifest consequence of this extension of 'the tree of knowledge'—which, in this case, blessed be God! is also 'the tree of Life'—that a higher standard of fitness for Sunday school instruction, has been spontaneously set up; and, still more gratifying, that, as the claims of the system have been advanced, the sons and daughters of the Church have willingly offered themselves, to meet and answer them. God forbid, that the zealous services which zealous work and unpretending piety have rendered in this holy cause, should be overlooked or unacknowledged! God forbid, that the zeal of the young, and the standards of the comparatively unlearned, and the devoted fidelity of the obscure and humble follower of Christ, should be withdrawn from their appropriate place in honor, or undue[ly] low!"

"In simple words as I, to be explicit and direct, in asserting the great moral dignity of the office of Sunday school teacher. I challenge for the church, in its discharge, the proffer, the exertion, the consecration to the Lord, of whatever in intellect is most exalted, in virtue most illustrious, most commanding in influence. I maintain, in terms unqualified, the entire worthiness of the Sunday school enterprise to engage the wisdom of the wisest, the devotion of the most distinguished, the interest, the affections, the efforts of all, who profess to love the Lord Jesus Christ in sincerity. I most distinctly and deliberately declare, that so long as there is needed for it the exertion of human effort—and the young, and the poor, and the ignorant, we shall have always with us—it is the declaring that upon the most elevated, of every Christian man, to offer himself freely to the work, and it will reflect on him who does it with a Christain spirit, a lustre, in the blaze of which, all crowns and diadems on earth shall 'pale their effectual fires.'

"Is the assertion bold, the challenge presumptuous, the demand exclusive? Do I seem to say to not but high the claims of the institution, or to exaggerate its excellence and dignity! Do I magnify unduly the office of Sunday school teacher? Consider the offices with which it is charged—the exhibition of the doctrine, the inculcation of the duties of religion."

"From the mouth of God's appointed minister, from the solemn lessons and impressive services provided, for her children, by the Church, *or from the sacred* page of the divine, *thereto blessed, life-sustaining word*, he takes, with pious care, the lessons of salvation, and with kind looks, and words brought down to their intelligence, and quickness that no perversity can vex, and patience that no dullness can exhaust, impress it, time upon time, and precept upon precept, here a little, and there a little,' even as their weak arms can bear, and their ignorance understand, and their inexperience apply it, to the lukes and sucklings of whom his charity takes care. And, as she sits there, at her mesh Christian love, upon that low bench, an angel of mercy to those, else, untended lambs, queens, and imperial mothers, from their high estate, might not be proud to stoop, and do that maiden reverence."

"Nor is it only with *the sacred place* that the Sunday school associates itself. *The sacred day, as spent,* is decidedly deliberately. It is *hallowed, as every there else is, to the good on the Sabbath day.' It was the day on which the Saviour chiefly taught, and chiefly healed. The teacher of the Sunday school emulates the merciful example. He would make the Sabbath doubly blest.* The day of rest for men's bodies, he would have a day of refreshment for their souls. There is no miracle, indeed, that he can work. Yet there are lend eyes that he can open to the light of truth. There are deaf ears, that he can unstop to the voice of duty, and of comfort. There are souls, sick with sin, that he can heal of their perilous disease. Upon his word and means of grace, God still bestows his blessing. And though but one child should be reclaimed from sin and death—but one, for whom Christ died, be made 'wise unto salvation,' what heart would feel and celebrate the glorious rescue, and whole eternity fail to exhaust the joy. Happy they who thus make the holy day in every sense the Lord's! Who devote its sacred hours on earth, to that only employment from which, even in heaven, 'they rest not, day nor night,' the service and praise of God! Oh where they may on earth, the fragrance of those hours will follow them. Their memory shall come wafted to them on the sound of the dear Sabbath bell.' The little group, the impressed hours, the whispered prayer, shall still array itself before them. And in heaven—who doubts it?—the society of love shall be revived and perfected, and faithful teachers, and obedient scholars be again united, before the throne of God."

"Say, if any thing less than infinite, less enduring than eternal, less precious than immortal souls, or—than that alone could purchase their redemption—the blood of the Son of God, can equally express their vast, their fearful responsibility, on whom its execution rests! Yet such is the trust reposed in Sunday school teachers. Such is their responsibility—next, I repeat it, to that of the sacred ministry, as it is next to them in honor and importance—by whom that office is assumed. They are engaged, in a degree, in the intellectual education of the young; and upon *them* greatly depends their moral culture, and their spiritual improvement. The Sunday school teacher, whether he be mindful of it, or not, whether he be faithful to it, or not, is charged with the interests of the country, with the purity of the Church, with the salvation of the souls committed to him."

"I hasten to the consideration of their blessed and glorious reward, who, meeting this, as they do every other call of duty, in the faith and fear of God, go on in its discharge, not in their own strength, but in his, and rely for acceptance, not on their merit, but on his great mercy—They that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.' You have seen how, from the first grey dimness of the dawn, the glorious orb chases up the blushing sky, and, rolling onwards, swells and deepens and grows bright, to the full splendor of its perfect day. It is an emblem of their blessedness, a light and kindly dawner of their future glory, when, discharging faithfully their duty as christian teachers, have turned many to righteousness, and passed to their exceeding great reward. Unlike it, in the morning freshness of their joy, no cloud, no mist, shall rise. Unlike it, to the full blaze of their meridian day, no shadow and to darkness shall succeed. The first mist that ever hangs their clear shade, shall brighten on, and bright-

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* This is not written without full consideration of, that I believe it to commonly relied on as the strongest recommendation of the Sunday School, its pioneer and Missionary uses. It is said, that in many places where the Church is not extended, and in large towns and cities where its ministrations are imperfectly supplied, Sunday Schools are useful, in collecting congregations, and in the instruction of children, otherwise destitute. The first that can be made of this argument is, that the Sunday School is to be used, where we can do no better. But the question is as to the value of it. No one witnessed that a true Missionary and a real Christian Schoolmaster would do the work of a dozen Sunday Schools, and need no talking about. It is not intended that unbelievers labourers, and young preachers of Christian truth and wisdom, gaining knowledge and experience and glory, will attract their parents to the Church, and bring a blessing down? But the question, on all these matters, is, how to do the Lord's work best, and self-seeking and money-saving in the ministry, are not agreeable to Him, whose business it is to work in the Lord's House, the very 'moneylers' were of God. How strange, that Christians should be less than Jewish, servers! How strange, that the consecration of righteousness should fall behind the consecration of condemnation!

† Dr. Doane adopted the marginal reading, which renders it teachers.

ness, through all eternity. The glorious diadem of crowns like a conqueror, over sin and death, and hell, shall, like the stars, shine out, shall, like the stars, shine on, for ever and for ever."

Nobler and purer sentiments than these could not be found. How ample are they upon the subject! How honorable to the writer! How consistent with truth! How useful to the Church! Alas, the contrast is sad, and our hearts faint in considering the evidence which it displays of the tendency among us. Had the sentiments of 1843 been proclaimed in 1831—how would have encountered as they would have deserved, the unanimous reprobation of our whole communion.

THE CASE OF MR. CAREY.—Few events have recently occurred which have created a greater sensation in the Religious world than the ordination of this young gentleman in our Church, despite of his avowal of the most distinct Romanistic views. We have never known any ecclesiastical or religious matter elicit so much notice from the secular press, or draw forth such loud and unanimous expressions of condemnation, as the steps taken by the Bishop of New York, and the act approving presbyters in this case. We have not heard one note of approbation from any quarter, except from the columns of the two papers, which seem determined to follow and uphold Tractarianism, though in doing so they are led to the very portals of the Vatican. The Church Chronicle, referring to this matter in its last No., says

"These proceedings present a new question to the 'Protestant Episcopal Church' in this country;—to wit—does the holding *negatively*, that the differences between us and Rome are such as embrace no points of faith—doubting whether the Church of Rome or the Anglican Church is the more pure—considering the Reconnection from Rome unjustifiable, and followed by grievous and lamentable results, though not without others of an opposite character—lauding not the Church of Rome for reading the Apocrypha for proof of doctrine—not considering that we are bound to receive the Thirty-Nine Articles of our Church in any close and rigid construction of the same—declaring that he knows not how to answer the question, whether he considered the Church of Rome is now in error in matters of faith—is not prepared to pronounce the doctrine of transubstantiation an absurd or impossible doctrine; and regards it as taught within the last hundred years, as possibly meaning no more than we mean by the real presence—not objecting to the Romish doctrine of purgatory, as defined by the Council of Trent;—and holding *positively*, that the state of the soul, after death, is one in which it can be benefitted by the prayers of the faithful and the sacrifice of the altar—regarding the denial of the cup to the laity as a severe act of discipline only—justifying the invocation of saints—declaring that he did not but would not positively affirm, the decrees of the Council of Trent, though he received the articles of the Creed of Pius IV.,' a creed which affirms the obligations of the seven sacraments, the sacrifice of the mass, purgatory, the invocation of saints, the veneration of images, the power of indulgences, and the Roman Church to be the mother and mistress of all Churches."

CONSECRATION OF THE BISHOP ELECT OF R. I.—By a notice in another part of our paper it will be seen that this event is to take place in Grace Church, Providence, the 11th inst. As Bishop Chase is prevented from being present through indisposition he has appointed Bishop Brownell to act in his place.

DR. PUSEY'S SERMON.—The Editor of the Church Chronicle, a decided High Church Paper, thus speaks of Dr. Pusey's Sermon:

The Sermon which led to Dr. Pusey's suspension as University preacher, has been published in England, and reviewed, in this country. We have read it attentively, and think we understand it, notwithstanding its obscurities. We are not prepared to say that it contains any heresy, but it is couched in terms that are timid enough, and uncertain enough to embrace nearly every species of heresy in regard to the sacrament. We hope it will be generally read, as it contains its own and sure refutation.

A single remark in regard to his authorities seems called for. The references to the Fathers, are almost uniformly to those of the fourth century, and the quotations from the English divines generally inapplicable to the Sermon. The Old English divines, uniformly held and taught, a *real*, SPIRITUAL PRESENCE OF CHRIST in the Eucharist. They taught that this subject was a *mystery*, the mode of teaching it in the sermon before us, *a negation*.

THE FUNDS OF THE DOMESTIC COMMITTEE.—We would call the attention of our readers to the "Address of the Domestic Committee," which will be found in another column of our paper, in relation to the present low state of their funds. We have received a communication from the Domestic Secretary who says—"If we can, I pray you, space in your paper to say, that our Treasury is exhausted, while demands are pressing upon us, and that the Domestic Treasurer's grave is a mound for making no acknowledgments of the last report, that nothing has been received during the week—a state of things unprecedented in the history of our Missions. For the particulars I would refer your readers to the address of the Domestic Committee."

We are happy to learn, that the Rev. Dr. Calter, of St. Ann's, Brooklyn, L. I., at the last date from England, had considerably improved in health, and was intending to return by the packet of the 1st of August. Among the letters received from him was one particularly addressed to his congregation, and another to the children of the Sunday Schools, in which an account is given of a visit to the schools of St. Stephen's Church, London. Dr. C. had made a visit of three days at Oxford, and when he last wrote was at Cambridge. Mrs. C. accompanied the Dr. in these tours, and was in good health.

OUR AGENT IN QUEBEC.—Mr. Edward Alexander of the British and Canadian School, Quebec, has kindly offered to act as the agent of the Recorder in that city, and is hereby appointed such. We feel particularly indebted to him for the opinion he expresses in relation to the character of our paper. We hope it will to the end be found, "unflinching in its advocacy of the truth as it is in Jesus."

NEW PUBLICATIONS.

LECTURES ON THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS. By FREDERICK CALVERLEY, D. D. and L. L. D. *New York: Robt. Carter, 58 Canal street.*

We received the first No. of this publication, with which we were so much pleased that we have felt it quite a loss not to have received the following and successive Nos. of 2, 3, and 4. No. 5 now lies before us, which completes the work, making in all upwards of 500 pages, the whole costing only $1 25. As far as our opportunity of examining this publication has extended, we think it an uncommonly interesting work, and one that would be particularly useful as a book for promoting family religion.

We have received the following new publications. "Miller Overthrown, or the False Prophet Confounded, by a Cosmopolite." For sale by J. R. Colon, 2081 Chestnut st. "Chemistry in its application to Agriculture and Physiology." James M. Campbell & Co 98 Chestnut st.

"Christian Comfort, the Test of Christian Character: a Sermon, by the Rev. Edwin N. Lightner, M. A. Rector of St. James' Church, Muncy."

Intelligence.

DOMESTIC.

DIOCESAN.

MASSACHUSETTS.

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wed., 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

RHODE ISLAND.

CONSECRATION OF DR. HEDESHAW.—The Consecration of the Rev. Dr. Hedeshaw to the Episcopate of Rhode Island, will take place (God willing) in the city of Providence on the 11th day of August. Services to commence at 10 o'clock, A. M.

The Rev. Dr. Hedeshaw will be instituted into the Rectorship of Grace Church, Providence, the day previous to the Consecration,—services at 10 o'clock, A. M. The Consecration Sermon is to be preached by Bishop Whittingham, and the Consecration by Bishops Brownell, Whittingham, Eastburn and Johns.—*Church Citizen.*

NEW-YORK.

Bishop Benj. T. Onderdonk ordained in St. George's Church, Astoria, July 20th, and confirmed *nine*; he also confirmed *fourteen* in Christ Church, Rye, July the 23th, on the same day he laid the corner stone of St. Peter's Chapel, Portchester. The N. Y. Churchman in recording the fact states, that "the address was delivered by the Rev. Peter S. Chauncey, Rector of Christ Church, Rye, of which church this is a chapel. Its erection is rendered necessary by the increase of the parish, particularly in the vicinity of Portchester, (about two miles from the church,) where for a long time, a large congregation has assembled on temporary accommodations."

WESTERN NEW YORK.

The Gospel Messenger in its last No. chronicles the following Episcopal acts of Bishop De Lancey on his regular tour of diocesan visitation. The Apostolic rite of confirmation was administered to *two* persons at Fredonia; to *two* at Forestville; to *nine* at La Grange; to *two* at Aurora, Erie county.

On Friday morning the 21st ult., the Bishop admitted Rufus M. White to Deacons' orders in St. Paul's Church, Buffalo; on the evening of the same day he confirmed *five* in Trinity Church, Buffalo; the next day the Bishop officiated again in St. Paul's, and confirmed seven; on Sunday the 23d, he officiated in St. Paul's, Lewiston, and confirmed *fifteen* persons.

NEW JERSEY.

We have received the Journal of the sixteenth Annual Convention of the Diocese of New Jersey, held in St. Mary's Church, Burlington, May 24-5. The Bishop states in the opening of his annual address that ten years ago there were in this diocese only 20 clergymen, and that there are now 48, the number of parishes and missionary stations was then 34, and there are now 47; that during the period above referred to, he has consecrated 21 churches, and three others are in progress. He has ordained 22 deacons and 21 priests, and that the number of persons confirmed has been 1985. The number confirmed in the ten years previous was 589. The number of communicants reported in 1833 was 891, present number, 2150. There are some particulars in the address to which we shall probably again refer.

MARYLAND.

Bishop Whittingham ordained Rev. Rozel Trevett to the priesthood, June the 11th, and at the same time George A. Leakin to the diaconate; on the 23d of July he admitted Samuel J. Evans to deacons' orders.

Church Circle, Dorchester Co., Md. [July 15, 1843.

To the Clergy and Laity of the Church in Maryland.

The object of this communication is to solicit pecuniary aid in the erection of a place of worship in this village. Our friends will not allow such a detail of facts, as would place before you, in their true colours, the importance of the proposed measure towards reviving this long neglected, and sadly depressed parish, and the absolute necessity we are under of seeking help from friends beyond our own borders. Will it not be sufficient to refer you to what follows from the Rt. Rev. the Bishop of the Diocese, who knowing with all the facts of the case, authorizes and recommends the present application? We will not anticipate any other than a cheerful, prompt and liberal response.

In behalf of the Vestry of Dorchester parish.

M. HARRIS,
Missionary and Rector.

The application of Dorchester parish, Dorchester Co., through its Rector, the Rev. Matthias Harris, for aid in the erection of a place of worship, is affectionately and earnestly commended to the members of the church in Maryland, as deserving their attention and liberal response. Having already twice brought the needs of this parish before the Diocesan Convention in my annual addresses, I need only say to my brethren that the call is twice aid is, in my judgment, rather strengthened than diminished since it was first presented to them. The small sum asked by Mr. Harris from the several congregations can hardly be more profitably for the church bestowed in any other way.

W. ROLLINSON WHITTINGHAM,
Bishop of Maryland.

Baltimore, June 3d, 1843.

The Rev. Mr. Todd has changed his canonical residence from Virginia to Maryland, and accepted a call to Christ Church Parish, Calvert county, Md.

GENERAL.

From the Churchman.

THE DOMESTIC COMMITTEE OF THE BOARD OF MISSIONS,

TO THE BISHOPS, CLERGY, AND LAITY OF THE CHURCH.

Rt. Rev., Rev. and Dear Brethren.

The Board of Missions has again met and adjourned, devolving upon us, *ad interim*, the whole administration of the missionary work of the Church in the Domestic Department.

Its proceedings are before you in the July and August numbers of the Spirit of Missions.

Having passed sundry resolutions expressive of its sense generally, of the mode in which those missions should be conducted, it assigned to the Executive, or *office* members of the Committee, within their respective jurisdictions, the appointment of stations and of missionaries, and the ordering of missions, in short, the whole spiritual function, the entire responsibility of the selection, assignment to station, and control of the missionaries.

Henceforth there can be no confusion, no misunderstanding, no shifting of responsibility from our functionary of the Church to another. Where God and his Church have placed it, there look we now, what hands he laid suddenly on no man," for those the Church's posts of honor—there look we first with all our judgment derived from a minute acquaintance with localities, the most wise selection—there the trumpet, giving no uncertain sound, our missionaries shall prepare themselves for the battle. We fear not the result. Accountability, promptness, energy, simplicity and harmony, are secured; and whether our bishops send forth their appeals for men, or with a chance living in all the capabilities of the theatre of operations, submit the balance of the Church, so jealous for the honor of the Lord of hosts, exercise godly discipline over those whose manners they are in the house of God, all will be satisfied.

To the Committee duly convened and acting in its constitutional function has been committed "*the collection and appropriation of funds, and the prescription of additional conditions on which they may be applied*"—enough, surely, to call forth the deepest solicitude and employ the highest energies. It is to this first function your aides ask to be asked.

The Committee *submits* to the Board whose agents we are, to gather if possible, its views in regard to the work assigned to us, and read in the record of its proceedings that "it rests on the bishops especially, and through them on the clergy of the respective dioceses, to call forth regularly and systematically the resources of the Church, so as to render unnecessary all extraordinary efforts, to relieve the minds of the Committee respectively from all undue anxiety on the subject of funds, and thereby enable them to devote that energy which was the design of the Church in the appointment, to the duty of making such provision and assists the resources confided to them. Until the respective dioceses shall rightly understand and fully discharge their duty in this respect, no other expedient or device promptings be devised, adequate to the work of the Church will be properly accomplished."

Such language is not easily misunderstood. This Committee, in the collection of funds, is to rely mainly and primarily upon the Rt. Rev. and Rev. clergy, to call forth the resources of the people regularly and systematically, to avoid (as far as possible all extraordinary efforts to obtain aid as heretofore would be treason, from all promptings on this subject, and from sending forth their Secretary or other agents to seek funds, and the other routine duties of the office, charging with prudence and ability the resources confided to them.

On this occasion, then, we confine ourselves to an exposition of what we need, and how much we need it.

The estimates for the year commencing 1st of April, call for nearly $40,000, or $10,000 quarterly, or $3,333 33 monthly. The first quarter of the year expired on the 1st of July. The amount in the Treasury on that day, was about $5,800, leaving a deficit upon that quarter of about $4,200. With the 1st of August, commences the second quarter, (July to October.) Let it be remembered, that this is for the salaries of the missionaries—their daily bread, which will fail, suffering to them, and to the cause, ruin must ensue. We speak not now of increased salaries, which, if the resolutions of the Board are carried out, will require those into the cause of the Church, at least as to the minimum the missionaries should receive, but of the present small stipends; and of these we say, that such demands upon missionary funds ought always to be met *first*, not *last*, in every such *pressing* time. That whoever has anything to give, should give something for the salary of the preacher and then to other objects as the ordered their importance and necessity. If the salaries of missionaries remain unpaid, the whole machinery of missions becomes deranged—the very sinews of the conflict are wasting. Disorder, total defeat, desperate ruin, are the sure results.

In "the collection" of these vitally important funds lies both to the spiritual advisers and rulers of the Church to see that they are provided regularly, and at such intervals, with such portions of the in hand, of sum as they may find it in their hearts to give for the extension of Christ's Church in our own country.

In "the appropriation" of funds, they propose to hold before them annual estimates of the several bishops in the missionary field of what will be necessary for the salaries and outfit of the missionaries within their jurisdiction; and also estimates, as carefully prepared as the nature of the case will admit, of what the Church will place at their disposal, and then proceed to appropriate to each diocese or district which they ad to support of missionaries, such sums as to them may seem consistent with the estimated means at their disposal, and most expedient for carrying on the missionary work committed to them, leaving generally the minute subdivision of it according to the estimates to the dioceses respectively.

The last named estimates will be made with the understanding that all the funds of the Church for Domestic Missions, i. e., the salaries of missionaries, will be dispensed through them, the Church's organ for this purpose. If, therefore, appeals should be made from any quarter of the missionary field, the knowledge of which shall be to divert the funds on which they have in their estimate relied, from their treasury, how evident that confusion must prevail to the missionary work! How plain that the Committee's legitimate function, "the collection and appropriation of funds," will be interfered with!

As to "*the proper plan of Additional Assistance*" on which their funds shall be enjoyed, the Committee remark, that beyond those enjoined by the Board, there will also chiefly to secure for the Church full and satisfactory information, at least semi-annually, as to whom in what places, in what proportions, and with what effect, the Church's missionary funds are dispensed, and also to convey some idea of the labors and services of the missionaries—"their work speaking for them."

The Committee beg leave to state as a reason why *more funds should be needed? to the than here-to-fore*, that now the Board has determined, for the more effectual nurture and advancement of its missions to make its provision for the Episcopate in the feebler dioceses as will enable it to exercise more effectual supervision of missionary operations, at the same time, that it calls upon the energies of the parishes to do what they can for the full organization of the Church.

In my diocese now having a bishop, or soon to be consecrated as a portion of the Domestic Missionary field, and to which the Board shall have appropriated $1000 per annum, if the income of the bishop thereof do not exceed $300 raised for him by the diocese, the Committee have power to appropriate for his support $400 per annum, or any less sum equal to that raised by the diocese in consideration of said bishop supervising the missionary operations within his diocese.

This will require of course increased contributions, but the feeling of the Church being even in advance of this determination on the part of the Board, there can be no question that the requisite funds will be provided.

The same remark will apply to the increase of the missionaries' salaries. For the married missionary, the minimum, the Board declared, ought to be $500; for the unmarried, $350 from all sources. This will generally be in advance of their present incomes, and will require increased contributions from the churches and the stations themselves. But what more just—what more necessary to the success of our mission—than a more adequate remuneration than heretofore, of those who, deny themselves as they may, still have wants like other men, and ought not to be driven for their supply to secular and uncongenial employments.

The Committee, recurring to what is stated above, and remembering that but 526 of our 1198 churches participated last year in this glorious privilege of making "*the wilderness and the solitary places glad*," earnestly call upon all concerned to give something quickly, something liberally, with faith and prayer, to Domestic Missions.

By order,

N. SAYRE HARRIS, Sec'y.

*** The Church periodicals are requested to give the above an insertion.

MARRIED,

At St. Stephen's Church, on Tuesday morning last, 1st inst., by the Rev. H. W. Dascachet, D. D., Rector of the Parish, the Rev. SAMUEL ROSS MEADE, assistant minister of St. John's Church, Northern Liberties, to Miss ELIZA MAXWELL, of Philadelphia.

Ecclesiastical Calendar.

EIGHTH SUNDAY AFTER TRINITY.—August 6.
Proper Lessons for Morning Service, Exod. xix. Acts xxvii. Evening, Exod. xx. Heb. viii.

NINTH SUNDAY AFTER TRINITY.—August 13.
Proper Lessons for Morning Service, Num. xi. Acts xxvii. Evening, Num. xxi. James i.

TENTH SUNDAY AFTER TRINITY.—August 20.
Proper Lessons for Morning Service, Num. xxii. Acts xxviii. Evening, Num. xxiii. James ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Pequea,	Sunday,	6th,	Morning
Lewisville,	do.	do.	Afternoon
Paradise,	do.	7th,	Morning
Pottstown,	Sunday,	13th,	Morning
Douglassville,	do.	do.,	Afternoon
Pine Grove,	do.	do.	Evening
Norristown,	Sunday,	27th,	Morning
New Lebanon & West Manheim,	Rogue Station, Sunday,	27th, do.	Morning Afternoon

ACKNOWLEDGMENTS.

Receipts of the Society for the Protestant Episcopal Church for the advancement of Christianity in Pennsylvania, from May 31st to July 25, 1843.

St. Mark's Church, Germantown,	$39 00
St. James' Church, Kingsessing, by Bishop Onderdonk,	27 00
Christ Church, Bustleton,	7 00
Church of the Evangelists, Southwark,	5 00
St. Paul's Church, Wells'town,	11 25
Trinity Church, Oxford,	5 00
Trinity Church, Southwark, from	
Female Sunday school, $25 00,	
Miss Sunday do. 5 00,	
Female Lord's School, 5 00,	35 00
Miss Church Bible Class,	2 00
Female Sunday School, St. Thomas's, N. Liberties,	2 00
Church of the Epiphany, Phila.	50 00
Christ Church, Germantown,	2 00
The members of St. James' church, N. Liberties,	2 00
A Lady, of St. James' Church, Phila.	20 00
All Saints Church, Moyamensing,	20 00
All Saints Church, Manayunk,	5 50
Annual Subscription,	22 00
	$252 75

The balance now in the Treasury is One Hundred dollars, and there will be no occasion on the 1st of August, over six hundred dollars, leaving a deficiency of five hundred dollars. It will be seen by the above receipts that the agents of the Society have been successful to some few Churches, or individuals, and it is earnestly hoped that before the 1st of August, many more will have responded to the call, and thus enable the Committee more effectually to prosecute the glorious work which the Missionaries will experience in this Society would fain be more as encouragement which they deserve.

The Treasurer has received the following sums to be applied to the purchase of Bibles for distribution, under the direction of a Committee of the Society.

May 30, St. Philips' Church, Phila.	$20 00
July 25, St. Peter's Church, Phila.	63 10
	$83 10

$250 00

JAMES S. NEWHALL, Treasurer.
No. 8 North Front st.

FOR KENYON COLLEGE

From "Epiphanius,"	$ 1 62
"A Mother who once had two sons educated at Kenyon,	5 00
J. Vaux,	10 00
J. R. J.	10 00
A Lady of Washington City,	5 00
An Old Yankee,	100 00
The Female Association of St. Luke's Church, Germantown, for the promotion of Religion,	50 00
Previously acknowledged,	652 11
	$823 50

FOR CHURCH AT SPRINGFIELD, OHIO.

From a family of Children in Va.	$ 50
Epiphanius,	6
Previously acknowledged,	6 12
	$ 18

WM. STAUGHTON & Co.

The undersigned takes this mode of expressing his grateful acknowledgments to the kind but unknown friend, who has sent to him forty dollars "for the benefit of Zion Church. Ist the Neck, L. I."

HENRY M. BEASE

BARNES ON THE HEBREWS.

JUST published and for sale by PERKINS & PURVES, No. 130 Chestnut st.

Notes Explanatory and Practical on the Epistle to the Hebrews, by Albert Barnes.

HANNAH MORE'S WORKS, No. 2.

JUST published and for sale by PERKINS & PURVES, No. 130 Chestnut st. Aug. 5—tf.

A respectable elderly man wishes a situation as Sexton to a Church, or as assistant. Understanding Gardening he would be willing to take charge of the Clergyman's garden, or to improve lands attached to the Church. The best recommendations will be given. A line directed to J. Johnson, Camden, N. J., will be attended to.
Aug. 5—2t

CALMET'S DICTIONARY.

ANY person who desires it, can be informed, at a reasonable price with a complete copy of Calmet's Dictionary of Holy Scripture, Jahn's Archæology, and Taylor's Scripture Manual. It is quite difficult in this country see where to obtain the complete work. A volume is left at the office of this paper where it can be examined. Aug. 5—2t

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NEW BOOKS.

DR. Pusey's Sermon.—Dr. Auburn and Smith's defence of their Protest Against Popery.—The Bible and Prayer Book in one volume.—Bp. Ketchum on the Lord's Supper.—The Poetry of Life by Mrs. Ellis.—Barrow on the Heavens.—Haight's Letter to a Parishioner. Bibles and Prayer books in great variety, and every style of binding. For sale at

H. HOOKER'S Church bookstore,
178 Chestnut st., opposite the Masonic Hall.

HISTORY OF THE CHURCH OF ENGLAND.

IN Press, and will shortly be published, "The History of the Church of England to the Revolution of 1688," by the Rt Rev. Thomas Vowler Short, D. D.

JAMES M. CAMPBELL & CO.
98 Chestnut st. up stairs.

THIS DAY PUBLISHED,

BEAVEN'S HELP TO CATECHISING, arranged, enlarged, and adapted to the use of the Protestant Episcopal Church in the United States, by Rev. Henry Anthon, D. D. This volume is designed as the first of a series illustrating the doctrines and discipline of the Protestant Episcopal Church, and will be followed by catechisms on the morning and evening service. Price, single copies, 62 cents, 50 copies $2 50, 100 copies $4 00.

N. B.—Any of the Clergy, or heads of Sunday schools of the Episcopal Church, may receive a copy of the work gratis for examination, by addressing the Publisher free of postage. Postmasters are authorized by law to make such requests free of expense.

GEO. S. APPLETON, Publisher,
Aug. 5. No. 148 Chestnut st., opposite the Arcade.

BOOK OF COMMON PRAYER AND PROPER LESSONS.

JUST published, by HENRY E. ANNERS, Stationer and publisher, No. 6 Minor st., Phila.

The Book of Common Prayer, with the Proper Lessons, as read in the morning and evening services of the Episcopal Church, attached.

The only edition complete in one volume, published in the United States, containing the whole Services of the Church. The Lessons are arranged in regular order for the Sundays and Holidays throughout the year, and the size of the volume is such as renders it perfectly convenient for the pocket. The bindings in various styles, from plain sheep to Turkey Morocco, super extra.

The Book of Proper Lessons, may also be had in a separate volume, in a great variety of bindings, from 31 cents upward.

The following recommendations to the Proper Lessons have been received by the publisher:

From the Bishop of the Diocese of Pennsylvania.

I hereby recommend the volume of Proper Lessons, published by H. E. Anners.

H. U. ONDERDONK.

Philad., May 19 1842.

For recommendation of the Proper Lessons by the Bishop of Pennsylvania, see my original correspondence.

WILLIAM ROLLINSON WHITTINGHAM,
Baltimore, May 24, 1843. Bishop of Maryland.

From Rev. J. K. Hendricks, D. D.,
Bishop Elect of the State of Rhode Island.

I cordially concur with Bishop Onderdonk in the above recommendation of the Proper Lessons, appointed to be read in the Church Service.

J. F. K. HENDRICKS.

Baltimore, May 24, 1843.

I cordially unite in the above recommendations.

JACKSON KEMPER,
Toledo, Ohio, June 23, 1843. Missionary Bishop.

The use of the Lessons is also recommended by the following presbyters of Philadelphia.

Rev. W. H. Odenheimer,	Rector of St. Peter's Church,	
" E. Neville,		St. Philips' "
" W. Stockton,		Advent "
" S. H. Tyng, D. D.		Epiphany "

August 5—tf.

A NEW CHANT BOOK FOR THE EPISCOPAL CHURCH.

Recommended by Bishop Eastburn.

LINDSAY & BLAKISTON, N. W. corner Fourth and Chestnut sts., have received, a selection of Cathedral Chants adapted to the service of the Protestant Episcopal Church in the United States, together with services for the Communion, now first published in this country. A pamphlet containing the words of the chants arranged with the proper divisions, corresponding with the music, accompanies this selection. Arranged with organ accompaniments, by A. U. Hayter, Organist to the Trinity Church, Boston.

The present compilation, containing portions of the Protestant Episcopal Church service in every day use, is here arranged to introduce and facilitate a more uniform and correct system of chanting. The erroneous and conflicting divisions of the words by different choirs had been an evil of long standing; and at the request of the Bishop of the Diocese, I have undertaken the task, and have adopted the system in general use in the English Cathedrals.

A. U. HAYTER.

For sale by the dozen or single copies.

ALSO,—Scriptural Examinations on the Church Catechism, designed for the use of Sunday Schools and Bible Classes, by Joshua Dixon, revised and adapted to the Liturgy of the Protestant Episcopal Church, by the Rev. Levi A. Smith. Copies will be given for examination to Sunday Schools, upon application to the subscribers.

A full assortment of Church choir books, together with a great variety of Bibles and Prayer books of all sizes and prices, always on hand.

The first Books of the day received as soon as published.
Aug. 5.

SCHOOL FOR YOUNG LADIES,

52 Pierrepont st., Brooklyn L. I.

THE instruction in this seminary has been opened on Monday, Sept. 4. Information respecting plan, terms, &c., may be had by calling at 52 Pierrepont street, or John Cleveland, Esq., 21 Wall street, New York. Parents can refer to Rev. Drs. Cutler and Stone, Rev. Messrs. Gaillard and Wm. B. Lewis, Messrs. Whitehead J. Cornell, Charles Hoyt, Josiah E. Hale, and Henry F. Waring. A. CLEAVELAND.
Aug. 5—5t.

FAIRFAX INSTITUTE,

NEAR ALEXANDRIA D. C.,

REV. GEORGE A. SMITH, M. A., PRINCIPAL.

THIS Institution which has experienced in a high degree the favor of the public for more than five years, is designed to prepare pupils either for an advanced class in college or for the business of life. It is a fundamental principle of its instruction to teach well whatever is taught, to adapt all that the time and capacity of the pupil will admit, but to advance only so fast as is consistent with strict and well digested progression. The arrangements are such as to render diligent study indispensable, and teachers of the highest qualifications are provided for every department.

The number of pupils will in general be limited to *forty*, and in no case exceed *forty five*.

The site of the Institution is remarkable for beauty and healthfulness. The buildings are spacious, and have been all erected or arranged with express view to the purposes of the school.

The chief subjects of study, are the English Language, Greek and French languages, Mathematics, Natural Philosophy, and the ancient and modern History. As an English education by which particular attention is given. Much care and labor is bestowed upon the Classical department, and the most approved methods will be employed to make sound and thorough scholars. The following are some of the text books which have been used. In Latin—Latin Reader, Arts Amatoria, Cæsar, Sallust, Cicero and Horace. In Greek—Owen's Greek Reader, Cicero de Oratore, and Liddell's Physician. In Greek—Goodrich's Lessons, Anthon's Greek Reader, Anabasis of Xenophon, Homer's Iliad, Jacobs' Greek Reader, Demosthenes de Corona, &c. In Mathematics—Emerson's Arithmetic, Day's Algebra, Legendre's Geometry, Trigonometry, &c. Also Abbott's Peter's Astronomy, Blair's Rhetoric, Robbin's Ancient History, &c. &c.

The next session of this Institution will commence on the first Monday in September, and continue until the second week of July following. Terms $200 per annum, payable semi-annually in advance. A charge of $10 will be made for bedding if furnished by the Principal, which payment will be so till for this item for any number of years. French $5 per quarter.

Further particulars may be ascertained on application, or by letter, directed to the Theological Seminary P. O., Fairfax Co., Va. Aug. 5—6t.

MONEY RECEIVED FOR THE RECORDER

Samuel Perkins, Burlington, N. J.	$ 2

Poetry.

THE BRIGHTER GLORIES OF THE CROSS.

We copy from the "Church of England Magazine," the following beautiful poetry, founded principally on the 18th and 64th verses of the 119th Psalm. *"The earth, O Lord, is full of thy mercy; teach me thy statutes." "Open thou mine eyes that I may behold wondrous things out of thy law."*

The golden orb whose glance is day—
Night with her pearly hosts' array—
The music of the ocean's swell—
The mountains hoar, the mossy dell—
The stream that rolls its murmurs by—
The meadow like an emerald sky—
The air that breathes, the trees that wave—
The flowers whose tints thy finger gave—
All heaven—all earth, O God! declare
How numberless thy glories are.
Open mine eyes, that I may see
The wonders they reveal of thee.

The comforts that around me teem,
And make my home so happy seem,
The food that many a clime affords,
The raiment which thy care accords,
The friendship that lights up my way,
The love that smiles ev'n night to day,
The fruit that gladdens, wine that cheers,
The voice whose tones would hush my fears,
The hand unseen that shapes my path,
And shields the helpless free from scath—
All, all that smoothes life's thorny road
Declare thy providence, O God!
Open mine eyes that I may see
The goodness it reveals of thee.

But more than these, and more than all,
The love that binds me most in thrall,
That chains my very heart to thee,
Glows in a Saviour's agony.
I turn me from this happy home—
From lights that gild you sapphire dome;
From all the varied hues that dye
Bright flow'rs, bright fields, bright sea and sky;
From all that gladdens life—away
I turn to ghastly Golgotha.
There—in that place of skulls—appears
The sight that wakes, yet lulls my fears.
There Justice stands with brow severe;
But heav'n-sent Mercy too is there.
See! as they bend above the form
That braves the fury of the storm,
Pity's blest balm their cheeks has wet;
Their hands are join'd; their lips have met.
True, night her horrors round has shed;
True, sackcloth shrouds day's shrinking head,
And rocks rush shuddering from their bed.
But, hark that cry, "'Tis finished!"
Rejoice, O earth! for light again,
And heav'n are purchas'd back for men.
Rejoice, O heaven! for man once more
May seek and tread thy tranquil shore.
O! dimm'd is noon's meridian ray;
Earth's beauties fade like mist away;
Or do they not more glorious shine,
Blest Saviour, gilt by love like thine!
Might I but know thee as th ou art—
But be as thou, all pure in heart!
Wouldst thou but manifest to me
Myself, thyself, thy sympathy!
Still, when thy love would seem most bright,
Fix on the cross my rapt'ur'd sight;
Open mine eyes, that I may see
The wonders Calvary tells of thee.

Barnsley, March, 1843. M.

For the Episcopal Recorder.

HINTS BY A LAYMAN, NO. XX. ON CHRISTIAN INFLUENCE.

Who can estimate the immense amount of influence which might be exerted for the advancement of Christ's kingdom on earth, by the Christians of any one community: nay, of any one congregation? Why live we here in exile, in this drear vale of misery and tears? Why, after our names have once been enrolled in the "Lamb's Book of Life," are we still obliged to endure the burden of the "body of this death?" Why join we not the peaceful band of those who now "rest from their labors," having realized the "blessedness" promised to those who shall "die in the Lord!" Why must we still be subjected to the discomforts of our pilgrim state; still condemned to suffer the chilling influences of this "wrongful and turbulent world?"

Is it not that we may act here on earth as agents of, and co-operators with, God, in "winning souls" to life eternal? Are we not his chosen "witnesses," against the "world, the flesh, and the devil?" And should we not then, be earnestly engaged in fulfilling the duties, nay, the inestimable privileges, of our high calling?

Oh, let us work now, "in this our day;" "for the night cometh wherein no man can work!"

"Let us not be weary in well doing, for in due time we shall reap, if we faint not." From what proceeds the too general lukewarmness of Christians in the great work of saving the souls of the unconverted? We believe that it may be traced to the source of almost every error in theory, or defect in religious practice; viz: a want of a clear perception of the great cardinal doctrine of JUSTIFICATION BY FAITH ONLY. Is not this obvious? Let us see its operation. The Apostle declares that "being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ." That is, we feel that we are justified before God, because we have accepted Christ's righteousness which God imputes to all who sincerely desire it, and accept of the conditions under which the transfer is made. Now it is not to be expected that he or she who is uncertain as to their own situation in the sight of their judge, who believes it to be a matter of great doubt whether death would be an advantage or an incalculable evil,—can heartily engage in the effort to secure the salvation of others. But let the Christian humbly rely upon God's promise, that all who believe in Christ are justified before Him, and then we may expect to witness the zealous and cheerful exercise of their responsibility in seeking to save souls! But even those whose theory is the most correct upon this momentous subject, too often lose its blessed influence by want of *realizing or appropriating faith*.

And does not the Church pray that God would give us "that peace which the world cannot give," that our hearts may be set to obey "His commandments?"

It is a melancholy proof of the frailty of human nature, that there should be any perversion of this all-important doctrine; yet let not this induce us to question the truth itself.

If there is any truth clearly and unequivocally declared in Holy Scripture:—If there was any doctrine decidedly and authoritatively set forth by the ancient Catholic (primitive) Church, and as fully upheld by our own branch thereof, in these later days, it is this, that man is *justified by faith only!* This was the vital principle of the glorious Reformation; give up this and the abominations of Romanism (incident to the desertion of this truth) will come in as a flood!"

This is a *Scriptural principle*, a *Catholic principle*, and a *Protestant principle*, wherewith we shall not cease to protest against the Roman antichrist. Christian! hold fast to this comfortable truth, and thou "shalt be neither negligent nor unfaithful in the work of the Lord," winning many souls to glory, we trust, to be thy crown hereafter.

For the Episcopal Recorder.

THE YOUNG SOLDIER IN SIBERIA.

A Lutheran clergyman, stationed at Onesk, in making his annual visitation of the district committed to his pastoral care, some hundred miles in circumference, came to a town, where a private soldier was appointed to wait upon him, as his servant, during his stay. This soldier he found to be in a state of very great mental distress, which he endeavoured to relieve by religious conversation; and on leaving the place, gave him a number of religious tracts. Returning to the same town, six months after, the same soldier was appointed to wait upon him; but now how changed! all was peace, and cheerfulness, and joy. The pastor inquired the cause of this change; when the soldier informed him that he had been formerly a student in the university, but for some cause or other, he had been degraded to the ranks, and sent to serve in Siberia. When first made acquainted with the pastor, he was in despair, and contemplated suicide, but his conversation and tracts had at once opened his eyes to his guilt and his danger, and to the way of escape from the wrath to come; and now, though he had no hopes of being pardoned by his king, he hoped he was reconciled to his God. He wished to have some tracts in the French or German languages, that he might translate them into Russian, for the benefit of his countrymen. Inquiring about him lately, the pastor briefly informed us:—"The young soldier, about whom you inquire, the Lord hath taken to himself. He was occupied in translating tracts which make known that salvation which he himself had found. The Lord, however, found it best to take him home while in his first love."

THE CONVERTED RUSSIAN.

He was a baker. One day a servant-girl went to him to purchase bread, and handed him her basket, into which he might put the bread. She had immediately before been to the tract depot, and purchased a few tracts, which were lying in her basket when she gave it to him: taking up one of them, he said, "Where did you get this?" "Not far from here," was the reply of the girl, to which she added, "If you would like to read it, you may keep it till to-morrow; I can get it when I come for the rolls." He thanked her; kept the tract; read it; and next day found out the tract depot, from the directions given him by the girl. He went in the evening, and giving an account of what had passed, and of what he had read, asked the shopman if he had any such books? "Oh, yes!" replied he. The man purchased a few; read them; returned, and again purchased; read again, and again purchased; until he had obtained and read, it is supposed, a copy of every German book and tract in the depot. Nor did he read in vain: a change of heart was soon apparent in a change of conduct. He had before been accustomed to go to church once a year, to receive the sacrament; he now became a regular attendant at public worship. He had been a devourer of novels and romances, and had a large collection of them. These he gathered together one morning, and committed the whole to the flames. He had been before a proud pharisee, who thought, as he said, that he was almost perfect, for he had never injured any man, but had often borne injuries from others in quietness. Now, he was the humble sinner, ready, with the apostle of the Gentiles, to call himself the chief of sinners; and a ransomed sinner, who had found peace in the blood of the Redeemer. The theatre, the gaming-table, and the bowl, were his former resources to kill time, after the hours of labour. But now, the reading of religious books, comparing their statements with the declaration of God's word; and conversation with our depository, were his delight; and, to the solicitations of his wife to accompany her to the theatre, (for she thought, and still says, he must have been deranged,) his reply was, "In any thing which I do not believe to be sinful, I will join with you; but I cannot sin against God." About three weeks since he came in from the bake-house, and said he did not feel quite well; requested his wife to attend to the shop, lay down upon a sofa, and, in a few hours, he breathed his last. He had not an opportunity of giving his dying testimony to the power and grace of God; but his life showed his desire to live not unto himself, but to Him who died for us, and rose again for our justification.

WHY DO WE SIT STILL?

This was the question which the Jews put to one another when on the eve of the invasion of Judea by the Chaldeans. "Danger is near," said they, "and we are unprotected. Here in the open country, we have no walls of defence, no rocks to which to flee, no hope of escape: the defenced cities invite us to their protection—*why do we sit still?*"

And why do sinners out of Christ sit still?

Their *danger is imminent and tremendous*. The perusal of the representation of these dangers in the Scriptures fills the mind with awe.

They *are under the sentence of eternal death*. "The soul that sinneth, it shall die." "Cursed is every one that continueth not in all things which are written in the book of the law to do them." They not only deserve to die, but are assigned to death by the sentence of the unchanging law of God, whose power nothing can resist.

And sinners are exposed to the infliction of this penalty *every moment*. God is angry with the wicked every day. The suspended sword of justice is prevented from falling upon them by the mere will of God. They are spared, not because their sins are forgotten or forgiven, but because mercy cries, "Spare a little longer."

What if they now *see no signs of danger?* Health is no security against disease or death. How often does the rose on the cheek bloom, and fade, and die in a week. The arrows of the destroyer, though unseen by the keenest vision, are ever flying thick and swift around us. When there is not a sign of its approach, the wrath of God may drop upon the sinner like a flash of lightning from a clear and cloudless sky.

Nor can sinners, *by any care or prudence of their own*, while neglecting the refuge God has provided, escape this danger. On this point they rest under an awful delusion. Whilst God is under no obligation to keep them a moment out of hell, they are deceiving themselves with many false pleas that they shall finally escape. But all this is building on clouds and trusting in shadows. And how often has sudden destruction fallen upon them, whilst weaving the web of hope as to the future.

Everything around us is moving on to the attainment of the great end of its being—the sun in heaven, the moon and stars, and the earth we inhabit. The beasts around us are all obedient to their instincts. The little ants crowd their store-houses in summer with provisions for winter. "The stork in heaven knoweth her appointed times, and the turtle, the crane, and the swallow observes the time of their coming." And why does man sit still? He knows that he does not rise upon the great ocean of life like a bubble, to float there for a brief space and then to disappear forever. He is born never to die.

This is *contrary to the usual course of man* on other subjects. A fleet has reached our shores and is pouring in upon us an invading army, and are any sitting still? You are in great danger of losing your property—do you sit still leaving its preservation to the chances of fortune? Who then will fold his hands when dangers threaten the eternal ruin of the soul?

Thus to sit still is *in opposition to our judgment, conscience, and best interests*. Have these paragraphs a reader whose judgment is not convinced of the danger to which sin exposes him, and of the duties which he owes to God and to man? Or one whose conscience does not upbraid him for the neglect of these duties? All may be quiet without, but can you say as much of *conscience?* The moonbeams may quietly sleep on the sides and summit of the volcano, whilst billows of burning lava are rolling within.

And now let me ask, why will any sinner sit still a moment longer? Will your guilt be ever less than now? Will you ever have a more suitable time than now to work out your salvation? Or do you expect a more suitable Saviour, or terms of life more easy? To these questions you reply in the negative. Why, then, sit still? The law is thundering, and why do you not fear? Mercy is inviting, and why not hearken? The storm is rising, and Jesus is inviting you to the ark; why not fly to it as on dove's wings? "Escape for thy life, look not behind thee; neither stay thou in all the plain: escape to the mountain, lest thou be consumed." Sit not still a moment longer.—*American Tract Society.*

From the New York Evangelist.

"SIMPLY TO THY CROSS I CLING."

If the inquiring sinner will do this, he shall have peace, safety and joy. But he is naturally disposed to cling to everything else. He compares himself with some who are outrageously wicked, the swearer, the thief, the liar, the gambler, &c., and because he thinks that it is evident that he is not as bad as they are, he hopes God will regard him with favor. He clings to his amiable instincts, to his generous impulses, to his good resolutions, to his own supposed good works, or to the idea that there is some merit in his anxiety and distress. He tells us that he has done all that he can to become a Christian, and he adds, that he cannot understand why he is yet in darkness.

To such an one, the minister of the gospel is sometimes at a loss to know what more to say than he has said; all he can do, is to emphatically repeat, "BELIEVE IN THE LORD JESUS CHRIST, *and thou shalt be saved*." Come, awakened sinner, cling to the cross of Christ. Expect the pardon of your sins solely by faith in the atoning blood of the Lamb of God. Here is your only hope. Come to Christ immediately; you have nothing else to do first. Come *now*. Every moment in which you neglect to simply cling to the cross of Christ, you maintain your opposition to God, and you persist in resisting the Holy Spirit.

J. R. J.

GOD AND THE SOUL.

We can hear of God at a distance, and not be disturbed; but, by reason of our alienation from him, we are averse to be brought into very near communion with him.—We can bear with a display of his perfections in the universe, because, though we see him as our Creator, he is not sufficiently near us to exercise any material control over us; but when he is brought nigh to us in the law, as our Governor, we feel somewhat of a painful constraint because of our responsibility to him, and the account we must one day give of ourselves to him at his tribunal. Let him then be brought still nearer to us in the Gospel, as our incarnate and suffering Lord, and our inquietude is proportionally increased; because we are made to realize more deeply the terrors of his wrath, which demanded such a sacrifice, and the personal obligation which lies upon us to surrender ourselves unreservedly to him. But, in the offices and operations of the Holy Spirit, we are led to view him not merely as God, in the universe, displaying himself around us; or as God, in his Church, declaring his will to us, or as God, in nature, interposing for us; but as God in our hearts, dwelling and operating in us; and this brings him into such immediate contact with us, and requires of us such minute attention to all our ways, that we shrink back.

Children's Friend.

BROTHERLY LOVE.

A gentleman noticed two Greek boys, brothers, who seemed well disposed, and possessed considerable ability. They were working at road-making, when he expressed a wish that they would learn to read and write; they stated their readiness to do so; and one of them offered to maintain the other by his labor while educating, on condition that the other, in turn, would support him when this should be effected. This was immediately put in practice, the labourer working harder than ever to maintain the scholar. In about eight months the scholar had learned writing and arithmetic: he returned to his work, and supplied the brother with bread while he also learned the same.

This affecting example was not allowed to pass unrewarded; aid was afforded, and afterward they were made overseers, though both very young.

A PEEP AT HOME.

"A peep at home! Well, what can there be in a peep at home?" Ah, my little friends, have a little patience, and we shall see. I live in a place, where frequently we have the privilege of meeting an assembly of little girls from the schools and private families round, who go to repeat a portion of Scripture to their minister. He is kind enough to explain it and expound it, in a manner so affectionate and so familiar, that he gains the attention and esteem of all who hear him. I cannot help feeling my own heart bound with affection to all of them, when I see their little smiling faces looking eagerly to catch every word he utters, and ready to answer the questions he puts to them. Christianity makes us love each other, and desire each others' spiritual good. God is love! Christ is love! and we should be all love; but, alas! this is not the case, so much as it ought to be, among us.

I know two little girls who always attend these meetings, and who are very anxious to repeat their verse, and attentive to listen, and they are happy to contribute their mites to the Bible Society, and the Missionary Society; but see them at home, they are always quarrelling, not violently, but quite enough to render it very unpleasant to hear them, and to give their parents much pain. One perhaps, wants a book; it happens to be the very one the other was going to take: this occasions altercation, neither of them being disposed to give up, enough in that petish manner, which is quite opposed to the peaceable disposition of a Christian. Then, when losses are to be incurred, instead of helping each other on, they are a mutual interruption; if one is disposed to be diligent and study, the other will make a noise and disturb her; or they both play away the time, and are not ready, and then accuse each other of being the cause of this fault.

You would imagine, to hear their constant altercations, that they had a great dislike to each other, and that they had never been taught the commandment to love each other, but I know that their mother has taken great pains to teach them the way of righteousness and that her spirit is vexed and grieved every day with their disputings and want of attention to her commands. Ah, my dear little friends, how much this proves the truth, that man's heart is naturally evil! and it shows too how busy Satan is, and how much he tries to gain dominion over the young, especially over those who have been warned of their danger.

Do then seriously consider the wickedness of this contentious spirit. I address myself more particularly to the two little ones to whom I have alluded, as I have no doubt that this address will meet their eyes. It may, however, be useful to some others, who, like them, forget how meek and lowly was the conduct of our blessed Saviour toward all, and how he taught us to love and cherish one another, and to be kind and forgiving. All quarrelling and contention are hateful to that great and glorious Being who is love itself. Think, would you dare to quarrel, could you actually see Him with your bodily eyes? Forget not, how every unkind or unjust word spoken by you grieves his Holy Spirit, and brings you into condemnation before God, who is holy, and who requires holiness in his creatures. Think how effectually the gates of heaven will be shut against you, if you do not put away from you this evil temper and conduct. All you have heard and learned will only add to your misery and condemnation.—*(London) Child's Companion.*

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